

THE  
**PANOPLIST,**  
AND  
**MISSIONARY MAGAZINE.**

No. 11.

NOVEMBER, 1816.

VOL. XII.

**BIOGRAPHY.**

For the Panoplist.

**MEMOIRS OF THE REV. JONATHAN STRONG, D. D.**

Mr. Editor,

It has been a matter of no small surprise to some of your readers, that your pages have never been enriched with a biographical sketch of the late Rev. Dr. Strong, of Randolph, (Mass.) The distinguished excellence of his character, and the just estimation in which his services to the church of God were held by all who knew him, warranted the expectation, that the "time of his departure," and some of the prominent circumstances of his life, would be particularly noticed in your valuable miscellany. Whatever reasons may have delayed such a notice, truth, friendship and propriety require a public testimony to the departed worth of this eminent servant of Jesus Christ.\*

**THE REV. JONATHAN STRONG, D. D.** was born of respectable parents at Bolton, (Conn.) Sept. 4, 1764. At the age of nine, he was removed with his father's family to Orford, (N. H.) where he continued, till he entered as a student at Dartmouth College. He was settled in the ministry at Randolph, (Mass.) in January, 1789, and there remained till his death, on the ninth of November, 1814.

His early education was such as to impress his mind deeply with the truth and importance of the Christian religion. Parental piety and watchfulness provided for him instructions suited to his age; and the authority of parental love guided him into the paths of virtue, before he had learned to walk in the way of open transgression. He was an upright, sober youth. But unacquainted as he was with the ways of vice, and established in a speculative belief of the truth, he early felt himself to be "living without God in the world," and to be destitute of that repentance for sin, and faith in Christ, that would justify him in appropriating to himself the hopes and consolations of the Gospel. For several months previous to his entering College, his mind was much engrossed with the question, "What shall I do to be saved?" He viewed himself in the mirror of Revelation, and saw that "from the crown of the head to the sole of the foot, he was full of wounds, and bruises, and putrifying sores." Instead of turning away from the melancholy spectacle, and persuad-

\* We deem it proper to say, that the reason, why notices of distinguished ministers, and of others, whose loss the church is often called to deplore, do not generally find an earlier admission to our pages, is this: We wait for a more authentic and particular account of the deceased, than it is in our own power to give.

ED.

ing himself that a sickly fancy had magnified his deformities, he looked—and wept—and turned his eyes to Calvary. He threw himself down at the foot of the cross, and like the despairing Apostles cried out, “Lord, save, or I perish.” The everlasting arms were laid underneath him—he rose from the floods of sorrow—believed in Jesus, and went on his way rejoicing.

At the age of seventeen he entered College, and soon connected himself with the church in Hanover. Guarded by established principles of piety, and committing himself to the guidance of the Holy Spirit, he successfully resisted the temptations that assault the young in our universities, and maintained an unblemished character during the whole of his academical course. With his eye steadily fixed on the great work of preaching “Christ and him crucified,” he made all his literary acquisitions subservient to his improvement in divine knowledge, and estimated their importance, according to their probable influence on his future usefulness. He loved human science, but regarded the wisdom, that cometh from above, as incomparably more precious. It is not surprising, therefore, that the close of his college life found him as intimately acquainted with theology, as with the classics.

Subsequent to leaving college, he spent a few months in instructing a school, in the District of Maine. However congenial to his taste for doing good this employment was, he could not be long confined within so contracted a sphere of usefulness. At Taunton, (Mass.) he spent the usual term of preparatory study for the ministry with the Rev. Mr. Judson. Soon after becoming a licentiate, he was invited to preach as a candidate for settlement in Attleborough; and, after spending three months there, he received a pressing call to settle in the ministry. Though gratified with the unanimity and strong affection that were manifested on this occasion, he thought it his duty to decline the overtures which were made, and to devote some months to enlarging his acquaintance with ministers and churches. He judged it expedient for himself, and was uniform in his subsequent advice on this subject to others preparing for the ministry, to spend a considerable time in studying the human character, in that variety of shape and attitude, in which it presents itself in different parts of the country, and in different states of society. Accordingly, he visited many destitute congregations, and spent more or less time with them, as circumstances dictated, ever having in view his own improvement, and the enlargement of Zion. When he first spent a Sabbath in Randolph, it was in the prosecution of his original plan, and for the relief of a venerable father in the ministry. But there a wise God had determined to station him. The advanced age, and increasing infirmities of the Rev. Mr. Taft, rendered the settlement of a colleague desirable, and every eye was turned to Mr. Strong. The urgent solicitations of the people, seconded by the united voice of all in whose judgment he reposed confidence, overpowered his previous resolutions, and induced him to enter the field of ministerial labor, where very cheering prospects of usefulness opened before him.



He contemplated the duties of his new office with much seriousness and solemnity. He felt his own strength to be but weakness. He had learned, however, the way to the throne of God. Thither he repaired, and with a lively consciousness of his own insufficiency, pleaded not in vain for power and wisdom, which the adversaries were unable to gainsay or resist. He had not labored many months, before a season of refreshing from the presence of the Lord was experienced, and the friends of Zion shouted for joy, in view of her prosperity. Christians became more spiritual, more prayerful, more active. Sinners trembled under the reasonings they heard on temperance, righteousness, and a judgment to come. Many were pricked in the heart, and cried out, "What shall we do?" Considerable additions were made to the church; and the moral and religious state of the society was evidently improved. This seasonable shower of divine grace imparted a new aspect to the whole church and congregation. The heart of their young pastor was greatly refreshed. "The arms of his hands were made strong by the hands of the mighty God of Jacob;" and while he saw Christians around him animated and joyful, "he thanked God, and took courage."

This outpouring of the Spirit, in the early part of his ministry, confirmed the attachment that already subsisted between him and his people; for to *them* it appeared clearly a divine attestation to the doctrines that were taught, and to the purity of spirit with which they were urged; and he regarded it as an earnest of abundant future harvests to be gathered in the same field. His anticipations proved true. Three extensive revivals of religion were witnessed during his ministry; more than two hundred souls were hopefully brought to the saving knowledge of Jesus Christ at these periods; and, no doubt, much of the precious seed sown by him is yet to spring up, and gladden his heart when he shall meet his people at the bar of God.—Indeed some is now springing up, to revive the spirit of his worthy successor in the pastoral office.\* At no time was Dr. Strong unprepared, nor indisposed to attend to the spiritual wants of his people; but, at the seasons referred to, he was peculiarly engaged in his work. He was instant and fervent in prayers and supplications. He spared no labor, no fatigue, no personal inconvenience, that he might be, in the most important sense, profitable to his people. He was a spiritual father to many—an affectionate friend, and faithful guide to all. He had learned in the school of experience the deceitfulness of the heart, and the torment of a wounded spirit. He entered at once into all the exercises of those, who were groaning under the pressure of sin, and evinced that thorough acquaintance with the operations of conscience, which inspired the most entire confidence in his instructions. Having felt the "terrors of the Lord," he was prepared to "weep with them that wept."—Having enjoyed the consolations of the Gospel, he could rejoice with them that rejoiced. His ever-

\* The Rev. Thaddeus Pomeroy, who was unanimously called to take the charge of the bereaved flock within a year after the death of Dr. Strong, and who has already heard the anxious inquiry from many lips, "What shall we do to be saved?"

wakeful attention, his unwearied diligence, his unfailing sympathy, and the glowing affection that inspired all his efforts, gave him an influence equally unlimited and salutary over the people of his charge. "His exhortation was not of deceit, nor of unrighteousness, nor in guile;" but "laboring night and day, he exhorted, and comforted, and charged every one, as a father doth his children."

As a preacher, his talents were such as commanded universal respect, and profound attention. His eloquence was not artificial. He poured his whole heart into his public discourses. If he did not despise the little graces of oratory, he did not court them. His object was to enlighten the understanding, convince the judgment, and move the affections of his audience. Of course "he sought out acceptable words," but disdained the eloquence that captivates the imagination, and leaves the heart unaffected. The style of his sermons was plain, argumentative and forcible. His mode of delivery, dignified, solemn, affectionate and animated. By manifestation of the truth he commended himself to every man's conscience, in the sight of God. He was "mad" in the opinion of some; and others "were offended at his sayings;" but that sound speech, which cannot be condemned, compelled from all, an acknowledgment of his sincerity, and respect for his firmness.

"In doctrine he shewed uncorruptness, gravity, and sincerity." He handled not the word of God deceitfully. He gave no heed to fables. His views of divine truth corresponded with those of the most distinguished orthodox divines in the present age; but he adopted their systems no further than his judgment and heart pronounced them scriptural. He called no man master; nor was he frightened from an explicit avowal of his sentiments, because they harmonized with the sentiments of those, who are stigmatized as bigots by the rationalists of the day. He saw clearly through the flimsy veil of an ostentatious candor, and loathed from his heart the spirit that lay beneath it. He condemned no man hastily. He withdrew Christian fellowship from none, who claimed the Christian character, without deliberation, and serious conviction of duty. The generosity of his heart, and the charitable spirit imbibed from fellowship with Jesus, led him to regard every man favorably, so long as it was possible. But no fear of consequences induced him to adopt a time-serving policy, where the honor of Christ and the purity of the church were at stake. Of the doctrines which he felt it his duty to "preach constantly," he shall give us an account himself. The following extracts are taken from a sermon delivered to his own people, but a few months before his decease. In summing up his views of the leading truths taught by Jesus Christ, he says; "I have now mentioned a few, but those which I consider the leading doctrines, taught by our Savior while on earth. It has been observed, that he taught his own character. He represented himself as both God and man; as possessing both a divine and a human nature. It evidently appears from his own words, that he personally possessed every Divine perfection, and every human quality, sin excepted. 'He discovered,' as one ob-



serves, 'in the course of his life, human ignorance and divine knowledge; human wants, and divine fulness; human weakness, and divine power; human dependence, and divine independence.' He likewise taught the character of man in his fallen state. By what he has said on this subject we are constrained to believe, that the hearts of men, while impenitent, are in a state of total moral depravity. He also exhibited himself as the way, and the only possible way of salvation. He invited sinners to come to him, and taught the absolute necessity of regeneration, repentance and faith, together with the strictest self denial, and a life of holiness, and practical obedience to his commands, in order to salvation. He taught the doctrine of personal, eternal, unconditional election, and the doctrine of reprobation. He taught that there will be a day of judgment, in which the whole human race will be assembled before his bar, and treated according to the deeds done in the body; that the righteous will then be rewarded with eternal life, and the wicked doomed to a state of interminable woe. To the truth of these things Christ bore witness, while on earth." On the subject of the absolute Deity of Christ, Dr. Strong is so express in the same discourse, that I cannot forbear another quotation. "Since he claimed the attributes of omnipotence, omniscience and omnipresence; since he claimed and knowingly received those divine honors which are due to God only; and since he expressly declared, that he and the Father were one, how could the Jews consistently avoid believing that he meant to make the impression on their minds, that he was a Divine person—very God—equal with the Father? And in view of these things, how can we avoid believing the same? Are the things which Christ said of himself, applicable to a mere creature? Is any mere creature in the universe, however exalted, possessed of omnipotence, omniscience and omnipresence? Is any mere creature capable of forgiving sins? Is any mere creature deserving of Divine worship? Jehovah himself has said, "Thou shalt worship the Lord thy God, and him only shalt thou serve." With this precept in their hands, would the disciples of our Lord have worshipped him, and paid him Divine honors, had they believed that he was no more than a mere creature? And with this precept before us shall we dare to ascribe Divine honors to Jesus, unless we believe that he is the true God?" "The followers of Arius do not hesitate in a qualified sense to call him a Divine person; but they utterly deny his self-existence and independence. According to their scheme, he is nothing more than a *creature*, though superior to every other creature. Hence they as really deny the Divinity of Christ as the Socinians. And if, as we have seen, Christ did teach his own Divinity, then Arians and Socinians are to be numbered with the unbelieving Jews, who did not believe the testimony which Christ gave of himself."

Dr. Strong knew not how to dissemble his sentiments. He viewed the heresies of Pelagius, and of Arius and Socinus, with the strongest disapprobation. He was luminous in his exposition of the fallacies on which they were founded, and urgent in his ex-

hortations to his people to beware of this "philosophy, falsely so called." He regarded the devices of modern catholicism with no indifference. He saw in the methods adopted for the propagation of these heretical sentiments, a fixed purpose to strip Christianity of all its peculiarities, and reduce it to the level of human weakness and guilt. A holy indignation arose in his breast, and displayed itself in the most unequivocal, but affectionate terms of remonstrance.

Nor did he arrive at that firm conviction of the truth, on which his mind was stayed, without severe mental conflicts. It was not a prejudice inspired by early education, nor the authority of great names, that led him to regard the Deity of Christ as a doctrine of fundamental importance. He employed his own judgment. He submitted to the decisions of reason. But his reason was guided and sanctified by the Spirit of God. He relied implicitly on Divine testimony. His constancy in the faith was severely tried in the early part of life, and again near the conclusion of it. But these trials, arising from the subtleties of ingenious theorists, and the defection of some from the truth, who had long enjoyed his most intimate friendship, served ultimately only to strengthen his confidence in the Divine authority of the controverted doctrines. To a friend, who asked him on his dying bed, what were then his views of the doctrines he had inculcated, and particularly of the atonement by the blood of a Divine Savior, he replied with earnestness, yet in broken accents, *there* is all my hope—*there* is my all-sufficient foundation. As he lived, so he died, resting all his expectations of future happiness, on the infinite sacrifice of the Lord Jesus.

The affection borne to him by his people is rarely surpassed. He merited their highest esteem, and enjoyed it. They knew how to appreciate his worth; and they fondly cherish his memory still, delighting to honor him by recalling his instructions and reproofs. By his departure, the church at large sustains a severe loss. His wisdom in ecclesiastical councils; his prudence in treating matters of controversy; his zeal in the service of Missionary Societies; his boldness in advocating every benevolent institution and object, that called for his aid; his abundant labors in the pulpit; his promptitude to enrich the pages of periodical religious publications and to engage in every enterprise that promised to be useful to Zion, will be recollected by his numerous friends for a long time yet to come, with a melancholy pleasure.

To his family, the loss is absolutely irreparable in the present world.\* To say that he felt the force of his obligations to those in whom his heart was bound up; to say that he discharged relative

\* Mrs. Strong was left with six orphans. Three of their children had gone down to the grave in infancy. Another had scarcely wiped the tear of filial affection from her eye as she stood by the grave of her father, when the chill of death seized her, and she was laid by his side.

"We sigh: and while  
We sigh, we sink: and are what we deplored;  
Lamenting, or lamented, all our lot."



duties with uncommon fidelity, is saying far too little. He is torn from them. The lapse of two years has scarcely assuaged the painfulness of the blow.

His last illness was of ten days continuance. The violence of his disorder soon affected his mental powers; and though he had lucid intervals, during which he testified his resignation to the will of God, yet reason but feebly glimmered amidst his sufferings; and he left little more consolation to surviving friends, than they can derive from the recollection of his devotion to the service of God, while life and health were given him. Such recollections they will gratefully indulge, remembering that the best evidence of the happiness of departed friends is found in their uniform regard to the example and instructions of Christ.

MEMOIRS OF THE REV. DAVID ELY, D. D. LATE OF HUNTING-  
TON, (CON.)

The following article was written by the Rev. Dr. Dwight. It appeared in public papers last March, soon after the death of the lamented subject of it. Several errors of the press are here corrected. Some readers may need to be informed, that the writer had been intimately acquainted with Dr. Ely from the time of their residence at Yale College, and particularly during the last twenty years, while acting together in administering the affairs of that important seminary. ED.

DR. ELY was born of reputable parents at Lyme, in the year 1749. He entered Yale College in 1765; took his first degree in 1769, and his second in 1773. After he left College, he immediately betook himself to the study of theology; and was settled in the ministry over the first Ecclesiastical Society in the township of Huntington, (Con.) in the year 1773. In 1788, he was chosen a Fellow of Yale College; and continued in this station about twenty-eight years. Throughout most of that period, he was also a member of the Prudential Committee, and Scribe or Secretary of the Corporation. In all these stations he acted in such a manner, as probably to have left to those, by whom he was known, and loved, not even a single cause for mortification, or regret, when reviewing the course of his life.

Dr. Ely was a respectable scholar when he was at College; and, as he loved learning, and instruction, entered early upon the business of preparing students for their collegiate education. His pupils were numerous and well instructed; and many of them have been distinguished for their literary acquisitions, and their worth.

To his ministerial character, his own Congregation have given the highest of all testimonies in their attachment to him while living, and in their sorrow for his death. The wisdom, not often rivalled, with which he conducted their affairs in the most stormy times, and in the most critical circumstances, effectuated a degree of stability, peace, and good order, scarcely expected by the most sanguine among his friends. Violent inroads were attempted upon his peace, and that of his flock, by men, who, if their consciences are not palsied, must now look back with remorse upon measures, dictated by the most unhappy of the human passions.

The same wisdom he regularly manifested in the advice which he gave, and the measures which he originated, in consequence of the numerous applications, made to him throughout his ministerial life, by the surrounding churches, and at Ecclesiastical Councils, and other meetings for the adjustment of difficulties, and the general promotion of Christianity.

As a member of the Corporation of Yale College, and as a member of the Prudential Committee, (the board, by which almost all the current business of that Seminary is transacted,) his agency was of the first importance to its prosperity. No person understood its interests better; no person loved them more; no person pursued them with greater earnestness, and constancy; and no person merited in these stations more gratitude from the public.

The mind of Dr. Ely was distinguished by peculiar characteristics. His heart was eminently warm, and tender: his imagination active and vivid: his intellect sound and vigorous, but employed with its whole strength on the practical concerns of mankind. In his view the end of all human attainments was action; that action, which is directed to the promotion of real good. To this he consecrated, alike, his powers and his efforts; and in the skill, by which it is successfully accomplished, few men are happier proficient. Few better understood the means, by which it may be accomplished, or the characters of those, with whom it is necessary to act for this end.

His temper, was naturally ardent; but was softened by Christianity, as was that of Paul, into ardent affection and tenderness. Frank to such a degree, that his heart seemed always to sit upon his lips, he was yet preeminently safe, and discreet as a confidant. Few men are more grave; and yet few are more cheerful. Few are firmer supporters of what they believe to be true, and right; and yet few are more candid, and charitable, towards those, who differ from them. The law of kindness was on his tongue, in his hands, and in his heart. His piety, it is believed, was unquestioned by his enemies; for even he had a few enemies.

As a preacher, he always appeared in his public ministrations in a manner, which was entirely his own. Accustomed to deliver extemporaneous discourses to a considerable extent, he exhibited less correctness, and concinnity, in their structure, than many others, whose sermons are much less interesting. To strangers, as I believe, he appeared, at times, to less advantage on this account. By those, who were accustomed to hear him, the defect was soon forgotten in the tenderness, the earnest piety, the ardor of thought, and the good sense, which were always conspicuous in his discourses. Equally peculiar to himself were his public prayers; and in my own view they were peculiarly excellent.

It will be easily believed, that such a man must have appeared with high advantage in the various duties of private life. Of his parental character the excellent education, which he gave to all his children, is a testimony, sufficient to satisfy every wish on the part of his acquaintance. With his conduct, in this respect, that, which



he manifested in the other duties of private life, entirely accorded. While he performed these duties in a manner, wholly honorable to himself, and to the religion which he professed, he diminished nothing from their lustre by those imprudencies, which often tarnish the character even of wise and good men. No act of this nature will be blended with the remembrance of Dr. ELY, and no pain, excited by any such act, will lessen the pleasure, which his memory will always excite, or the respect, with which his name will always be mentioned by his numerous acquaintance.

*New-Haven, March 9th, 1816.*

### MISCELLANEOUS.

For the Panoplist.

#### REASONS IN FAVOR OF A CONSOCIATION OF CHURCHES.

THE union proposed is not to institute new laws in the Church of Christ; but to aid in the best performance of duties already divinely enjoined. It does not suppose that churches have not a right to manage their own internal affairs, to discipline their members, and to exclude the irreclaimable. Such power each church does possess; and a consociation of churches is designed to encourage, and to aid, in the exercise of this power, as well as to support the evangelical connexion between churches. It is only a mutual agreement of churches in the same vicinity, relative to the duties they owe to themselves, and to each other; with a view to aid in the best performance of these duties.

In favor of the *expediency*, and *duty* of such a union, the following arguments are offered.

1. Such a measure seems clearly warranted by the Sacred Oracles. The Bible was not designed to express, in so many words, all the mutual duties of the followers of Christ. It furnishes effectual guards and outlines; and assures us, that "wisdom is profitable to direct." President Edwards remarks, that *if God speak to the ear of man's reason, it is enough, though the sentiment be not expressed in so many words; or though man must exercise his rational powers in making deductions from the word of God.* See the truth of this sentiment illustrated in the following instance. Christ charged the Sadducees with ignorance of the Scriptures, (Matt. xxii, 31, 32,) because they did not infer the doctrine of the resurrection, from what God said to Moses, at the bush, "I am the God of Abraham, the God of Isaac, and the God of Jacob." Some things, relative to the order of the church, are to be found out by argumentation. If the Bible say not, in so many words, *Different churches shall unite, for their common benefit*;—it says many things, which clearly imply such a union.

It teaches the validity and necessity of *ecclesiastical councils*; such councils have been esteemed proper and necessary, in all ages of the Christian church. But the Bible no where expressly decides how

they shall be called, or composed. This is to be learned from the tenor of Sacred Writ, and from considerations of utility and propriety.

A plan of consociations involves an agreement *how councils shall be called*. It may indeed be viewed as the organization of a standing ecclesiastical council, in each neighborhood, to be ready, on all occasions, to do what would be proper to be done, as things now are, by a mutual council. Such a standing council would be far more useful, than are councils as now generally called. They would be known, impartial in their formation, and ready to act on all proper occasions.

It is now a difficult thing to obtain a proper council, when needed. It must be chosen in the heat of controversy, to adjust difficulties then in existence. The most faulty parties must choose their own judges; and they will be likely to traverse the country in order to select men who will support them in their own views and conduct. This will render at least *some* of the council party men. Indeed, it often happens, that the most doubtful characters compose a part of the council; and men of very opposite sentiments are brought together upon it. Hence they will not be likely to agree upon any thing effectual, or advantageous. After much contention, and great dishonor done to the cause of Christ, a result is formed, calculated probably to do as much hurt as good;—being but an accommodating, partial, equivocal, decision. Such things have not been unfrequent; and they are the natural consequence of the present state of things in the congregational churches. The thought of such a practice or state of things, in our criminal or civil code of laws, would be rejected at once as ridiculous and absurd. But “the children of this world are wiser in their generation, than the children of light.”

In a good consociation, as in a well regulated community, all things are established. The rules of Christ’s kingdom are understood and adopted.

If a member of the church transgress, he knows the process, to which he must be subject. His brethren will call him to an account, according to Matt. xviii, 15—18. If he will not repent and reform, the church will exclude him from the visible kingdom of Christ. He can have but little hope of being rescued from the hands of a faithful church by a partial council. If he insist on a further hearing of his cause, he already knows his judges, by whom the decisions of his own church will be approved, or disapproved.

Churches, also, when united in a consociation, will be more likely to feel the importance of care and faithfulness; knowing that their doings will be liable to the inspection of the consociation. Such an order, then, will have a happy tendency to aid in conducting faithful discipline;—to encourage the good, and to discourage the wicked.

2. All assemblies of believers in Christ constitute but *one church*. Hence churches in a vicinity ought expressly to adopt bonds of union. The church universal is much known by names, which import her unity; such as *Zion*; the *city of God*; the *bride of the*



**Iamb.** Christ says, "My beloved is one." But as this *one* church of Christ is composed of different assemblies of believers, even as the latter are composed of individual members; so there ought to be bonds of union, known and acknowledged, between churches in a vicinity, as well as bonds of union between individual Christians, who constitute a church.

Visible Christians constitute a body, of which Christ is the Head. As the particular members of the human body are all united to those contiguous to them by joints and sinews; so ought churches to be united. Thus, says the Apostle, "From whom (Christ) the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Here the kingdom of Christ, in allusion to the human frame, is said to be *compacted* together in bonds of union. But such *bonds*, or *compacts*, imply a mutual agreement among the churches to adopt and maintain the laws of Christ.

Churches in a vicinity ought to be acknowledged by each other, and accountable to each other. But this implies obligations and rules mutually adopted, for the purpose of regulating their Christian intercourse.

Surely churches ought to live in mutual fellowship. But this implies confidence in each other, as followers of Christ. And such confidence can rest only on evidence that they obey Christ. "If we say we have fellowship—and walk in darkness, we lie and do not the truth. But if we walk in the light, as he is in the light; then have we fellowship one with another." But this walking in the light, implies visibly "walking by the *same rule*, and minding the *same thing*;" and a mutual agreement thus to do. "For how can two walk together, except they be agreed?" And such an agreement among sister churches must be *visible*, and *express*; or it will be ineffectual.

Churches in a vicinity ought to excite each other to duty; and to reclaim each other from what is amiss. But this implies the existence of rules mutually adopted, by which it shall be done. Without such rules, no such mutual duties can be successfully performed. Should they be attempted, the delinquent church would view such attempts as an impertinent interference in its concerns. It would deny the jurisdiction of neighboring churches, and the business would end in alienation and ill will. Nothing of this kind can be done, without mutual and express agreement, and rules previously adopted, any more than church discipline can be exercised toward persons, who have never united with the church. If a person have ever so much *grace*, yet if he do not expressly submit himself to the laws of Christ in a visible church, no church can ever exercise discipline over him; nor can he assist in exercising discipline over others. So churches can never exercise discipline over each other, unless they expressly engage to do it, and mutually adopt rules according to the word of God, by which it shall be done.

3. The consociation of churches is necessary to the best support and protection of the Gospel Ministry. Ministers, as well as private Christians, ought to be under an efficient ecclesiastical government. The directions of Paul to Timothy, relative to the ministry, imply such a government. He says, 1 Tim. v, 19, "Against an elder (or pastor of a church) receive not an accusation, but before two or three witnesses." Here is implied the existence of a judicatory for the trial of ministers. And surely the kingdom of Christ cannot be supposed to be destitute of such a *court*. But how is this court composed? Not by any private church; for the direction is not given to a church; but to Timothy, then residing at Ephesus to regulate there the ministry, and the churches. Christ has never suspended the character of his ministers on the decision of a single church. Ministers must have the privilege of being tried by a tribunal composed in part of their brethren in the ministry.

But was Timothy *alone* to constitute this judicatory, for the trial of an accused minister. The direction was given to Timothy, only as *first among equals in office*. This appears from the following considerations. Paul said to Timothy, 2 Tim. ii, 2, "The things, which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." This direction may seem, at first view, to constitute Timothy *alone* the ordaining council; as much as the other passage seems to constitute him alone the council for the trial of the accused minister. But was Timothy indeed thus constituted? Was he alone to *ordain elders in the churches*? Let the mode of his own ordination, and that of others, of which we have an account, decide this. 1 Tim. iv, 14. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the *hands of the presbytery*." Here Timothy's *own* ordination was by "the laying on of the hands of the presbytery," or council of elders. Would not Timothy, then, adopt the same mode in ordaining? Certainly he would not deviate from such a precedent, given under the superintendence of Paul, his spiritual father.

This was the mode of ordaining in the apostle's days. Acts vi, 6, "Whom they set before the apostles; and when they had prayed, they laid *THEIR hands on them*." And chap. xiii, 2, 3. "The Holy Ghost said, Separate me Barnabas and Saul, for the work, whereunto I have called them. And when *THEY* had fasted and prayed, and laid *THEIR hands* on them, they sent them away." Thus we find Paul's own ordination, and that of Timothy, and all of which we have any account, performed by the *hands of a council*. Thus the commission to ordain, given to Timothy, cannot imply, that *he alone* was to ordain. He, as a superintendent among equals in office, was only to see that the duty was properly performed. The direction itself given implies this, that Timothy was to commit these things *as he had received them*. But he had received them by the imposition of the hands of the presbytery.



Paul again says, "Lay hands suddenly on no man." He does not say, Lay *thy* hand suddenly on no man; as though Timothy alone were to ordain. The direction goes to the imposition of hands by an ordaining council; and to Timothy, only as first among equals in office.

In like manner, the direction, "Against an elder receive not an accusation, but before two or three witnesses," was given to Timothy, only as a first, or moderator, among equals. But the direction must have been given to the same kind of body, which ordains. No other judicatory can be so fit, as they, to try delinquent ministers.

Timothy was left at Ephesus, and Titus at Crete, to ordain elders over destitute churches; to try offending elders; to silence the irreclaimable; and to set things in order;—only as equals in office with other elders; and, doubtless, as being more experienced and able. Paul's directions were given to them personally, only as similar directions would now be given by a President of a Missionary Society to a leading missionary, who is going, at their direction, to reside for a season, in some important missionary station, where churches are to be collected, and pastors ordained over them.

But Paul's directions to Timothy and Titus imply a *judicatory* or *council*, to *ordain*, and to *try*, ministers of Christ.

The question then occurs,—and is interesting to us;—Of whom ought such a judicatory, or council, to be composed? I answer, *Of Pastors and delegates of churches.* This is ascertained as follows.

1. The council at Jerusalem, of which we read, Acts xv, was composed of ministers and private brethren. The church at Antioch needed advice in a certain point. They deputed Paul and Barnabas to go to the *apostles* and *elders* at Jerusalem, to seek for direction. When these messengers came to Jerusalem, the *church*, as well as the apostles and elders, received them. We read, "And when they came to Jerusalem, they were received of the *church*, and of the apostles and elders. A consultation was held upon the question. A result was formed, which is introduced thus; "The apostles, and elders, and *brethren*, send greeting." Here the brethren are expressly included in the council, though the application is said to have been made "to the *apostles* and *elders*." And this *precedent* is left on sacred record for the church of Christ, in all ages, teaching that an ecclesiastical council ought to be composed of Pastors, (or ministers of Christ,) and private brethren.

2. In the descriptions of the two witnesses in the Revelation, the same principle is found. The descriptions are given chiefly in allusion to the ministers of Christ. In not less than ten passages, ministers are described as Christ's *witnesses*. Like this; "Ye shall be witnesses unto me—unto the uttermost parts of the earth." The witnesses are called, "the anointed ones" standing before the Lord of the whole earth,—in allusion to Christ's ministers being indued with his ascension-gifts. The witnesses prophecy, or preach; and thus, in a peculiar manner, torment them that dwell on the earth. At the same time the witnesses are not *exclusively* the ambassadors

of Christ; for the witnesses are also called "the two candlesticks;"—a known symbol of the church. Private brethren, then, are included with their ministers, in what is intended by the two witnesses.

3. The whole genius of the Christian system, together with every dictate of prudence, unite in declaring, that an ecclesiastical council ought to consist of *ministers* and *private brethren*. The Spirit of God taught this to the apostles and elders at Jerusalem, in the case already mentioned. Such a constitution of a council is every way calculated for edification and peace; and any other practice would be attended with jealousy and distrust. The unity of Christ's ministers and church is ever to be supported, and never severed.

4. Another argument in favor of a consociation of churches, is this; the *principle* is by no means *new*; but is the *good old way*,—in which the footsteps of Christ's flock are found from the beginning. To say nothing about the social order, or combining principle, in all the congregations of ancient Israel; the *consociating principle* was held sacred from the first ages of the Christian dispensation. The deviations from it have been occasioned by peculiar circumstances, and uniformly followed with calamities.

At the time of the Reformation from Popery, the English church retained the Episcopal form of government, which they hold to this day. The reformed in Scotland, and in some other Protestant nations, preferred the *Presbyterian form*. This is the form now supported by a considerable part of the people of God, in the Christian world, and in our own nation.

The Fathers of New England dissented from the episcopal form of government, and fled from Britain, on account of the oppression exercised towards them, by the episcopal church. They were hence under great temptations to deviate from the true principle of church government, on account of the sufferings which they had experienced from Episcopacy. And they probably went to some extreme, for a season, both in theory, and in practice.

But they and their successors perceived, at an early period, the danger of this extreme; and they raised their warning voice against it. This appears by the Saybrook and Cambridge platforms, and other documents; where the necessity of the *consociating principle* is fully recognized, and attempts are made to carry it into effect, in the New England churches.

In Connecticut, the Saybrook platform was long since adopted; and the churches formed into consociations generally through the state. This happy step for regaining Gospel order, has given to that part of the church of our Lord a pre-eminence in strength and beauty, which it will probably take the churches, in the contiguous states, much time to gain. The other New England churches, of the congregational order, have suffered much from their disconnected, feeble state. They have neglected to comply with the advice of the early fathers of New England, to *consociate* for their mutual benefit.



Special attempts were made, more than a hundred years ago, by about thirty among the best ministers in Massachusetts, (such as Samuel Willard, and Cotton Mather,) to have the churches form themselves into consociations. They united their *counsels*; they prayed, wrote, and labored, to effect this object. But it has strangely been neglected, and serious evils have arisen from the neglect.

Is it not time, then, for us to consider the subject, and to follow the examples of those, who have reformed in this matter? Some have led the way, and have found the great benefit of it. Let us go and do likewise. The genius of the religion we profess requires, that churches in vicinities should expressly unite together for their common edification and benefit; and should mutually engage for the performance of mutual duties. The unity of their common cause, the social nature of man, and the universal experience of the utility of united exertions in good objects, enforce such a Christian union. Though Christ's kingdom is not of this world, yet we are taught to learn wisdom from the policy of this world. And it is true in the Christian system, as well as in the political world, that *united we stand; but divided we fall.*

Shall we then, dear brethren, be content to have our churches remain in this disconnected state? Shall churches be content with so little knowledge of each other; and with so little of an express combining principle? Are we not all one? And shall we not more visibly unite as one body of Christ? When Zion shall, in the last days, put on her beautiful garments, and look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners;—when she shall lengthen her cords, and strengthen her stakes;—and shall see and flow together, and be enlarged; she will undoubtedly have fully availed herself of this sacred combining principle, so plainly implied in the oracles of truth. The different churches will not then appear like masses of disconnected materials, but like one compact edifice. We are assured, Zion will be “like a city that is *compacted together.*” Her separate assemblies will then be found “*compacted together,*” by express and holy covenant.

May the disconnected congregational churches awake from their drowsiness, and give themselves no more rest, till this evangelical order be regained and established. We live at a period when God is accomplishing great things for Zion, by the united exertions of his ministers and people. And it is found, by happy experience, that the *union* of good people, in evangelical objects, does wonderfully stimulate to mutual holy love, confidence, and exertion. The assembling of different churches together, for ecclesiastical purposes, is found to have most happy effects in promoting holy fellowship. These considerations invite the union of churches contemplated. Will you, then, dear brethren of the congregational order, adopt this union?

## A HINT TO BIBLE SOCIETIES.

It is very desirable, that the exertions of the present day to distribute Bibles among the poor should be made wisely, on principles of true and enlarged economy, and with reference to the greatest permanent good of the persons benefited. I am induced to make this remark by the fact, that the Bibles, issued by Bible Societies in this country, have been of a quality quite inferior to those issued by the British and Foreign Bible Society; and inferior, also, to such as we might very well furnish, and ought to furnish, if we would act on principles of true economy. Some of the Bibles issued in this country have been of the most wretched manufacture, both in regard to paper and binding. In regard to typography, they have not been so generally faulty.

The Bibles, published by the British and Foreign Bible Society, are printed on good paper, the principal part of the materials of which, if not the whole, is linen. The paper is not so white as the best of ours; but it is incomparably more durable. The paper now generally manufactured in this country is made of cotton. It is often of very slight texture, and will not wear at all.

The English bind their Bibles in calf and with great care and exactness. Ours are universally bound in sheep; and commonly in a very clumsy and hasty manner. The consequence is, that the English Bibles will probably last, if used with care, during a whole generation; while ours will last, if used with equal care, only a few years at most. I have seen some of them actually falling to pieces, after having been used a year or two at morning prayers; and it is not uncommon that here and there a leaf should fall out within a very few weeks after they are taken from the binder's.

The lowest price of the English Bibles is, if I recollect aright, 6s. and 9d. sterling; or one dollar and fifty cents. Our Bibles have usually been purchased by Societies at sixty-seven or sixty-two cents; and it has been said, that some have been furnished at fifty cents. Making allowance for the higher price of paper, &c. in England than with us, I have no doubt that the American Bible Society may furnish 50,000 Bibles, printed on linen paper, and bound neatly and strongly in calf, for 50,000 dollars. I mean not to include the expense of stereotype plates. Suppose the paper and printing to cost 50 cents a copy, I am persuaded they may be well bound for 50 cents more, by the large quantity. Heretofore, as I am informed, Bibles have been bound for twelve and a half cents a copy. Any person may easily judge, that no mechanic can do his work as it ought to be done, if he is compelled to do it for such a price.

It is earnestly hoped, that the American Bible Society will begin right in this business. The only objection, which I can foresee, to the design of the foregoing remarks is this: There is a pressing need of *immediate relief*; thousands are destitute of the Bible; and our funds are not adequate to supply good Bibles: we must there-



fore distribute them of an inferior quality. To this objection I answer; first, the British and Foreign Bible Society did not deem it of sufficient weight; and yet it might have been urged in England ten years ago with much greater plausibility than in this country at this late day. When the British and Foreign Bible Society was formed, more than fifteen hundred thousand copies of the Scriptures were needed, urgently needed, in the United Kingdom; at this late day, more than 700,000 copies of the whole Bible are needed in Great Britain and Ireland. Now suppose that 500,000 copies are wanted in the United States, I contend that they may be furnished, and of the best quality too, faster than they can be distributed. What is it for the people of the United States to raise \$100,000 a year for the distribution of the Bible? Such a sum would be no burden at all. It is as easy for the Christian community to pay it, as for the lungs of a healthy man to receive and expel the breath of life. It need not be, it ought not to be, esteemed more of a burden, than to wear a comfortable garment in winter. Esteemed a burden!—Indeed it ought not; but rather one of the noblest privileges, which a bountiful God has conferred upon the men of this generation. C. A.

#### THOUGHTS ON 2 TIM. iv, 2.

To the Editor of the Panoplist.

SIR,

If the following illustration of the precept, "Be instant in season, out of season," appear to you satisfactory, it is at your service.

By recurring to the original it is evident, that the word translated "in season," means, *at favorable times*. As the word rendered, "out of season," stands opposed to this, it must mean, *at unfavorable times*. The substance of the precept therefore is, that the preacher of the Gospel must pursue his work with unremitting diligence; improving every favorable opportunity, and not forbearing when circumstances are unfavorable.

As it is the whole business of ministers of the Gospel to recover sinful men to holiness and salvation, and prepare them for heaven, through the blessing of the Divine Spirit on his word, they cannot be too earnest and diligent in their work. And since they are maintained by their calling, it would be shamefully dishonest not to be as diligent as those who are employed in worldly business. Having such a glorious opportunity to exert themselves for the good of their fellow men, and receiving a pecuniary consideration for their labor, they are evidently under solemn obligations to be diligent and persevering in their work.

This diligent, this faithful performance of ministerial labor, manifestly implies a conformity to the apostle's direction; "Be instant in season, out of season." As in worldly matters, men of business press forward notwithstanding inconveniences and obstacles, so will the faithful minister in his employment. He will embrace with peculiar pleasure opportunities of laboring with his people, without

putting himself or them to any inconvenience; but he will pursue his work notwithstanding inconveniences. Warning every man, and exhorting every man, he will be diligent and thorough in his duty, that he may be clear from the blood of all men.

If a minister of the Gospel is disposed to neglect his duty, he may often do it without exposing himself to censure. In other employments, men are responsible to their fellow-men; but ministers are in the immediate employ of their Divine Master, who will take an account of their stewardship in the future world. It is not a fault in the divine constitution, that so much is left to the fidelity of the minister; the nature of his employment makes it necessary; and the requisite qualifications, with his peculiar motives to fidelity, might well be expected to preclude his being unfaithful. A minister can, therefore, if he pleases, be slothful and remiss. He can give way to the love of ease; he can consume his time in unprofitable reading; he can slight his sermons, and neglect pastoral visits, without being absolutely convicted of unfaithfulness. His people are commonly willing that he should be thus remiss, so long as they like him on other accounts; because they are naturally averse or backward to spiritual things. If, therefore, he is not bent on the work himself, he will readily admit trifling excuses for procrastinating and omitting his duty. He will easily believe that it is not expedient to pursue his work, when it will be attended with special inconvenience. Such conduct, however, is utterly inconsistent with a diligent and faithful performance of ministerial duty. The disposition which produces it, necessarily prevents a preacher from doing any part of his work as he ought; and he will be in danger of falling into the condemnation of that wicked and slothful servant, who hid his lord's talent in the earth. There is no necessity that a minister should speak to his people without having made due preparation; he should realize that there is always cause for his utmost diligence; and on no pretence should he neglect discharging any part of his duty, as his situation may require. No circumstances of the seasons, no hurry of business among his people, will justify him in not preaching to them and visiting them, as much as possible. It is his appointed work, on which he must continually attend.

This entire dedication to the spiritual duties of the ministry obliges the preacher to be always spiritually minded; for unless his efforts proceed from an earnest desire to promote the glory of God and the salvation of souls, they cannot meet the Divine approbation. "A man is not crowned except he strive lawfully." The minister must therefore be constantly alive to those infinite realities, with which he is to be entirely occupied. Hence he must love and live upon the blessed provisions of God's word himself, as the apostle inculcates, by comparing him to the laboring husbandman, who must first partake of the fruits of the earth to be enabled to perform his work.

The faithful discharge of the ministerial office, may justly be styled all-important. This is evident from the following passage,



Jer. xxiii, 22. "But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings." This cannot merely intend that the people's not being turned from their evil way was an evidence, that the teachers whom they followed were corrupt; but it is a plain declaration, that if they, to whom the people look for instruction, abide in the true doctrine, and cause the people to hear God's words, they will be instrumental in the conversion and salvation of many. On the same principle, is the following exhortation given by Paul to Timothy; "Take heed to thyself and to thy doctrine; so shalt thou save thyself and them who hear thee." These declarations intend the faithful ministration of the word, not the sickly efforts of the slothful and negligent pastor.

Lest Timothy, or other preachers who should read the precept under consideration, should shrink from a task so laborious and difficult, or grow remiss through the backwardness of human nature to such a spiritual employment, the Apostle presses it upon him in the following manner. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and dead at his appearing and his kingdom, preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine." If he dreaded the condemning sentence of his Lord, or desired to be approved by him in the great decisive day, he must apply himself to the faithful discharge of that important office on which he had entered. The reward of the faithful minister in that day will abundantly compensate the labor and self denial to which he is called. The souls he has been the instrument of saving will be to him, in that day, a crown of rejoicing; and, having turned many to righteousness, he will shine as a star for ever and ever. In prospect of such an amazing recompence, who would shrink from a few years, at most, of holy effort in the ministerial work.

Paul admonishes Timothy of the approaching apostasy, as a special reason for being earnest in the discharge of his ministry. At the present day, the approach of the millennium furnishes a special and more encouraging motive. The extraordinary success, which begins to attend the faithful preaching of the word, may well remind us of the prediction implied in Rev. xix, 9; "Write, Blessed are they which are called to the marriage supper of the Lamb." Hitherto, "many have been called, but few chosen." Since, therefore, ministers may now expect that their labors will be more and more successful, it is peculiarly incumbent upon them to be truly devoted to their work; lest, through their neglect, this precious season of mercy should be in vain to the souls committed to their charge.

QUARTUS.

For the Panoplist.

#### ON THE RELIGIOUS EDUCATION OF CHILDREN AND YOUTH.

It is pleasing to see the Christian world awaking from their slumbers, and engaging, heart and hand, in the good work of send-

ing the Gospel to the heathen nations. It is animating to see the old and the young—men, women and children, cheerfully part with their substance to give light, and comfort and salvation to those, who know not God. But while we are beginning to do our duty in this respect, do we not continue criminally negligent in another very important matter? Are we not guilty of neglecting those, for whose souls we are set to watch?—our children? our servants? It is thought that the rising generation of our own country are neglected—that their spiritual welfare does by no means engage the attention of Christians as it ought.

I am, however, far from supposing that this neglect is in the least degree occasioned by our attending to the perishing state of the heathen. Such a thought ought not, for a moment, to be indulged. The performance of one duty never can make the performance of another duty appear to the Christian unimportant. But I would mention the exertions of Christians for the benefit of the heathen as an argument in favor of faithfulness at home. Do we send help to idolaters, because they need it, and must perish without it? For the same reason, we ought to labor for the salvation of those, whom Providence has placed under our particular care. Are the souls of the unevangelized precious? The souls of those, who live under the light of the Gospel, are equally precious. Shall it be said, that, while we are engaged in the good work of enlightening the heathen, we suffer our own youth to grow up in heathenish darkness?

If we wish to have our children become lawyers, or physicians, or merchants, or mechanics, we take unwearied pains to afford them help, and to qualify them for the stations they are to occupy. We are not so cruel as to deny them the requisite means of instruction. Our interest in their welfare forbids it. How, then, can Christian parents, who profess to be training up their children for heaven, be so unfeeling as to neglect their religious education? How can they view with comparative indifference a subject, which deeply interests the feelings of the whole heavenly world? Christian parents, in general, I know, speculate well enough upon this subject. But dry speculation, unaccompanied by practice, is good for nothing—is worse than nothing. Our youth must not be neglected. It is of the last importance that we attend in earnest to their religious education. It ought not to be an occasional thing. But we ought to engage in it with perseverance; and make a business of training them up for God. In doing this, it is necessary, that we make them acquainted with the Scriptures of truth. It is important, that they commit to memory portions of Scripture; that they form the habit of classing their ideas; and that they be taught what doctrines and what duties are inculcated by particular portions of Scripture. It is important, that they make the study of the word of God a science. To aid in this work it is desirable, that young people associate together for the purpose of studying the Scriptures in concert. Let, at least, one society be formed in every parish—let them meet as often as once in two weeks. Let the minister of the place, or (if



this is not convenient) some experienced, intelligent Christian, meet with them; hear them rehearse what they have committed to memory; and labor abundantly to impress upon their minds the truths contained in their lessons. Let parents and guardians lend a helping hand. Let them occasionally attend the meetings, and encourage the pupils, and the instructor. And let the more experienced members of the society occasionally write essays upon some plain, practical subjects; and after these essays are inspected by the instructor, let him read them at the meetings, without disclosing the names of the authors.

The writer is of opinion that "Wilbur's Biblical Catechism" may be introduced into these societies to very great advantage. He has repeatedly been present at meetings conducted by Mr. Wilbur on the plan above recommended, and has found them peculiarly interesting; not only to the members of the society, but to crowded assemblies of spectators. The youth were evidently much engaged in the study of the Scriptures; and the help which they received from their instructor, greatly encouraged and animated them.

It is evident, that much good may be done to our youth by some such method as the one recommended in this paper. It would argue folly in any one to be over strenuous with regard to the particular mode of instruction. But let some judicious mode be adopted. The subject is too important to be treated with indifference. The help of the rising generation is greatly needed in the cause of the church. Let them then be duly qualified to afford help. Let parents weigh this subject well; let them be faithful; so that when they are dead, their children may rise up and call them blessed. P. Q. R.

For the Panoplist.

#### ON THE EDUCATION OF BAPTISED CHILDREN.

Mr. Editor,

It may be considered as one of "the signs of the times;" or a sure and animating indication, that the Lord is appearing in his glory to build up Zion in our land, that more special attention begins to be paid to the children of the church. These have been sadly neglected; and for this neglect, the church has been sorely chastised. But a new scene is opening upon us, in the efforts, which are now making to train up the seed of the church for the King of Zion. What I have more particularly in view, and what I wish to see generally adopted and practised in our churches, was commenced in the northern part of Vermont, more than a year ago. It is thus noticed in the religious narrative of the general convention of that state, in September, 1815.

"Some very cheering intelligence is received from one section of the state, of the lively interest, which is recently taken in the special attention of churches to their children. Parents in covenant with God appear before him in his sanctuary with their offspring; and then unite in fervent prayer to the God of Abraham and his

seed, that he would remember his new and everlasting covenant, and make their children the subjects of his special grace. In connexion with these prayers of the church, the children are reminded of their baptismal dedication to God, and affectionately urged to the performance of appropriate duties. The effects are already visible and very encouraging."

The General Convention of Vermont, at the same session, adopted the following resolutions:

"Whereas baptised children sustain an important relation to the church, from which result important obligations and duties; whereas it appears, that these duties have been lamentably neglected, and that the vital interests of religion are greatly suffering in consequence of this neglect; whereas there is encouragement to hope from "the signs of the times," that the blessed period presented in the word of God is approaching, when the "hearts of the fathers shall be turned to the children, and the hearts of the children to the fathers;" and whereas it is necessary, if we would be partakers of those inestimable blessings, which shall be enjoyed by his people, and not be smitten with the curses which shall fall on his enemies, that we stand in our lot, and be workers together with God: Therefore,

Resolved, that this Convention do hereby earnestly recommend to the ministers and churches in their connexion, a special attention to this subject.

Resolved, that it be recommended to all our churches to meet together three times in a year, unless particular circumstances should render it inexpedient to meet so often, and present themselves and their baptised children before the Lord, to implore the blessing of their covenant God upon them, and to instruct them and endeavor to impress their minds with a sense of their special obligations to God, for the peculiar privileges they enjoy, as the children of his covenant people."

It may be added, that several churches in New Hampshire have adopted the same method in reference to their children; and it is hoped, that the same will soon be generally practised by the churches in connexion with the General Association in that state. I can have no doubt but that such a method rightly pursued, will be attended with a special blessing. It will greatly tend to manifest Divine wisdom and grace "in connecting children with their parents in the covenant of the church;\* and to show the propriety of their baptismal dedication. Let some such practice become general, and be observed in the lively exercise of faith and love, and the millennial glory of Zion will be accelerated.

Some further information and attention to this interesting subject, is solicited through the medium of the Panoplist. ZETA.

\* See Rev. Dr. S. Worcester's two discourses on the perpetuity and provision of God's gracious covenant with Abraham and his seed, p. 75, 2d ed.



ON THE PRESENT WANT OF FAITHFUL AND ABLE MINISTERS OF  
THE GOSPEL.

It has been estimated, and I believe on good grounds, that full six thousand pious, able, well-educated ministers are now wanted in the United States, in order to furnish competent religious instruction to our whole population; and that no more than two thousand such ministers are now laboring within our national limits. The computation proceeds upon the basis, that our population is at least 8,000,000; and that a spiritual instructor is desirable for every thousand souls.\*

On this statement an interesting inquiry arises, which is, Are the people of the United States sensible of their spiritual wants? Would they settle and maintain faithful ministers, if promising candidates were offered? I answer, that although millions of our countrymen, including a majority of the whole number, are probably very stupid respecting divine institutions, and regardless of the interests of their immortal souls, a considerable proportion of the people, in the most destitute parts of our country, are anxiously bent upon obtaining the benefits of a regular Gospel ministry. It is estimated by persons acquainted with the different districts hereafter mentioned, that, if respectable candidates for the ministry could be furnished in sufficient numbers, thirty would be settled in the District of Maine in a single year; thirty in Vermont, fifteen in New Hampshire, fifty in New York westward of Utica, thirty in other parts of New York, and thirty-five in Ohio, within the same period. A very great number would also be settled in the southern and western states. It is probable that at least four hundred would be settled within a single year, out of five hundred promising candidates who should be offered to the knowledge and employment of the people; and that, if the number of candidates were kept good, not fewer than 200 a year, beside those who should be needed to supply vacancies occasioned by death, would be established in the ministry, till the whole number of ministers were doubled; possibly the settlement of

\* From this statement some very unjust comparisons are made between our nation and other Christian nations. The writer of this paper is by no means certain, that any nation in Christendom enjoys the labors of a greater number of *truly evangelical preachers*, in proportion to its population, than the United States. Great Britain is the only country, which can claim to be admitted into a comparison; and if to Great Britain we add Ireland, the Canadas, Nova Scotia, New Brunswick, and the British West Indies, there is no doubt, that the mass of British population is worse supplied with the institutions of the Gospel, than the mass of our population, bad as our case undoubtedly is. The prospects of Ireland, as to religious instruction, are immeasurably worse, than those of any part of the United States. In making a comparison between different countries, it is obvious that the number of persons, who are called clergymen, is no criterion of the true state of the case. The clergy of the English church are pretty numerous; but how large a proportion of these clergy would such men as Wilberforce, Scott, Dealtry, Overton, Vaughan, among the living, and Hooker, Beveridge, Milner, Buchanan, among the illustrious dead, pronounce to be utterly unfit to lead their hearers in the way to heaven? Possibly there are 20,000 clergy at Rome; and 10,000 at each of the cities of Madrid, Naples, and Vienna. But does any man suppose, that the mass of the population of these cities ever heard the Gospel plainly and faithfully preached?

ministers would keep pace with the supply, till the Gospel should be preached from Sabbath to Sabbath in every town, or considerable settlement, from the Atlantic to the Mississippi. In many parts of the country, the call for candidates is very urgent; but it is a painful reflection, that this call is so seldom heard and answered. It is highly distressing to consider, that many populous neighborhoods, in which there is a prevalent desire to hear the Gospel, cannot be supplied, unless by miracle, till a large part of the individuals shall have left the world. If the Theological Institution at Andover could send forth ten times as many candidates, as it has ever yet sent forth, possessing the same general character as those who have left that seminary, they would find immediate employment. The same thing is true, I doubt not, with regard to the Theological Institutions in other parts of the union. A single missionary society, I am told, sent to Andover for eight candidates to be employed in its service; and applications are numerous and constant from many distant parts of the country; applications which are unsuccessful, and which, according to present appearances, must continue to be unsuccessful.

What is to be done in this momentous exigency? I will mention a few things which ought to be done.

1. Pious youths, who have sufficient property to acquire a suitable education, and who possess the requisite qualifications, should be urged and encouraged to prepare for the ministry. There are certainly few situations, in which a pious man can do so much good to the souls of his fellow men, as in the ministry of reconciliation; and, let it be added, there are few situations in which a good man will enjoy so much happiness. For however dull and dreary the life of a minister may seem to a mere hireling, it is full of consolation, joy, and even exultation, to him who loves his Savior, and the souls whom He has purchased with his own blood.

2. Education Societies, of which I rejoice to say a considerable number are now in operation, should be active in finding suitable objects of their patronage. They should employ every dollar they possess, *immediately*, in educating pious youths when found. Now is not the time to lay up money. The great purpose should be to do all that can be done speedily. If the world shall become better, as there is reason to believe it will, money enough will be furnished for every good purpose.

3. The friends of religion should every where seek for pious and promising youths to be educated for the ministry; should recommend them, and bring them forward, and press them upon the notice of the Christian community. Men of property could not do a more acceptable service to the church, than by taking youths under their private patronage and direction, and giving them an education for the ministry. How many hundred men are there in the United States; how many thousand, indeed; who could be at the constant charge of maintaining a youth during the progress of his education; and who could take a new object of this kind of charity, as soon as a former one had obtained a requisite preparation for



public usefulness? How comforting must it be to the pious heart; how consoling on a death-bed, to reflect, that the person had furnished a faithful pastor to a destitute church; had caused the word of life to be preached in a destitute neighborhood; and had thus done his part towards perpetuating in the world the knowledge of salvation, and towards hastening the millennium. A. B.

## RELIGIOUS INTELLIGENCE.

### AMERICAN MISSIONARIES.

No letters have recently come to hand from the missionaries at Bombay; nor have the communications from the missionaries at Ceylon, which were supposed to have been sent forward from Calcutta, yet arrived.

We insert several memoranda copied by Mr. Hall from his note book, and transmitted to the Rev. Dr Worcester. They are principally designed to illustrate the Hindoo character, and the character of Paganism. Some of the passages, though perfectly proper to be communicated to the officers of a missionary society, would be quite improper to be published. The amusements of the Hindoos, for many days during their festivals;—amusements which are offered to the public eye in the principal streets of a populous city, and gazed at by all classes of people, of both sexes, are so scandalously obscene, as not to admit of description in a Christian country. What a commentary does this single fact furnish on the alleged *morality* of the heathen. A certain doctor of divinity in New England has been heard to say, as we are credibly informed, that he hoped, if the people of our country carry our religion to the Hindoos, they will bring back the morality of India. To say nothing of the insult to the Christian religion, which such a declaration naturally conveys, (however it may have been intended,) we are not so uncharitable as to believe it would ever have been uttered by any person in this country, unless he were absolutely ignorant of the actual state of pagan morality in India. Such ignorance, however, is not very easily excused in a clergyman, after all the developements, which have been made on this subject, within the last twenty years.

At the close of his extracts, Mr. Hall exclaims: "Who hath made us to differ thus from these miserable heathens? What praises are due to his name! In return for such distinguishing grace, what efforts does it not become us to make that these heathens, bone of our bone, and flesh of our flesh, may soon be brought out of such gross darkness into the glorious light of the children of God."

The communication is dated Bombay, June 2, 1815. Extracts follow.

"Jan. 25, 1814. It is commonly reported that the Catholic priests are very intemperate. To remedy this evil, in some degree, the inferior clergy have been forbidden to dine with the parties, after the ceremonies of baptising, marrying, and funerals, on which occasions they have been accustomed to gross intoxication.

"Feb. 24. A description of *Sheemgah*, the name of a Hindoo ceremony. A hole is dug in the ground, in which they make a fire. The origin of this ceremony a Persian Moonshee related to us, to the following effect. About 4000 years ago, all the world were idolaters. God called a man by the name of Abram to be his servant, and ordered him to admonish the people to forsake idolatry and worship the true God. Abram's father was a maker of images, and by this business he procured his subsistence. One day, Abram, in the absence of his father, cut off the noses and ears of the images, which much offended the father. Upon this, Abram left his father, and went to another country, where Nimrod was king. He told the king and people, that they must forsake idolatry. The king mocked, was angry, and finally put Abram in prison. But God miraculously brought him out of prison. He appeared before the king, upon which he was commanded to be cut in pieces with a sword. But the sword could not kill him. The king then ordered each man to bring from his house a piece of wood, and to make a great fire before the king's house. They did so; Abram was cast into the fire, but was not burned: in commemoration of which the *Sheemgah* is now performed.

The Hindoos ascribe to this ceremony a very different origin." [This account of the matter is not proper to be published.]

"Feb. 27. Casting a shoe over the head, or putting it to the breast of any person, is an expression of great disgrace and contempt among the Hindoos. See Psal. cviii, 9.

"If a female, among the Hindoos, is not given in marriage before she is eleven years old, at the utmost, she is in disgrace. Hence, when an aged man wishes to marry, he must take a female under eleven years.

"In this country *widow* and *prostitute* are generally understood to be synonymous. The Hindoos derive hence their main argument in favor of the burning of widows, on the funeral piles of their deceased husbands.

"28. A poor laborer, who gets to the amount of six or eight cents a day, is sometimes seen spending a part of his earnings in purchasing sugar and devoutly scattering it over ant holes, that he may perform a meritorious act of religion by feeding these insects.

"I have repeatedly attended the Hon. Recorder's Court in Bombay, and could not fail to observe, that the manner of administering oaths among Christians is far less solemn and decent than among the people of any other religion in this country. For among the varieties, even from the most degraded Hindoo idolater to the Mussulman, all receive their oaths from the lips of their respective *Priests*, their spiritual teachers, and in a deliberate and solemn manner, and not in that hasty, shuffled, unintelligible, irreverent and profane manner, which is common before Christian magistrates\* By the speakers in this Court the

\*It has long been a subject of grief to the pious and reflecting, that oaths should be administered in Christian countries on the most trifling occasions, and in a light, careless, and irreverent manner. The manner of administering oaths in most of our courts of justice is extremely reprehensible, and often suits the description given above by Mr. Hall. We are informed that custom-house oaths, which, in most countries are proverbial for their inefficacy, are administered in a manner still worse. They are often mumbled over, in an inarticulate manner, amidst the hurry and crowd of business, the officer who administers and the person who takes the oath being equally heedless of its meaning. Sea captains have been known to boast, that when any part of the oath, which they did not wish to hear, was about to be uttered, they were in the habit of letting their hands



utmost freedom is used in animadverting on the native character; and no small freedom is used too with the European character.

"Among the Hindoos, when a relative, by the father's side, dies, the family are unclean for ten days; but when a relative by the mother's side dies, the family are unclean only three days.

"When a child dies, the uncleanness remains for a longer or shorter time, according to the age of the child.

"Whenever a person touches a dead body, the impurity is removed by change of raiment and ablution.

"March 4. During the celebration of the Sheemgah before mentioned, and which continues a number of days, I have seen several Hindoo *naches*, (dances.) In some places women were in men's clothes, and in others men were in women's clothes. At no one place did I see more than two or three of these dancing persons. The females are common prostitutes, but by the natives are not considered the less religious on that account; and even the Brahmans speak of their business as a profession by which they may get their living as innocently, as by any other profession. Their dress, and all their movements, were designed, and well calculated, to excite all the passions which are for the interest of their abandoned profession. Persons of all ages, and even many females, collect as spectators at these scenes; and all seem to be gratified and delighted in the same proportion as the exhibitions are removed from decency.

"What seemed to excite the greatest gust of joy was an act of obscene mimicry, played off in the midst of a vast multitude of males and females. This, like most of their abominations, was done in the open street.

"In every part of the town were the holes with fires in them. Around these numerous fires people collect and sing aloud songs vile enough to carry shame and blushing into the lowest brothel.

"6. Walked out at 9, P. M. and fell in with a large concourse of some thousands of people. There was a brilliant illumination from numerous torches, and several flags were borne near the front of the multitude. Two men, the one in men's clothes, and the other in women's, seated on horses, advanced near the front, the sport of the multitude, who threw filth upon them, with a profusion of abusive language."

[Mr. H. describes the employment of these wretches, the sole object of which was to amuse the populace by obscene gesticulations. This employment they pursued in the most shameless manner, and the whole throng marched through street after street to the great gratification of all sorts of people.]

"7. A. M. From about 10 to 12 o'clock, thousands of people assembled for a sham fight in the *bazar*, (market,) some armed with bam-

ball and walking off, leaving the officer to mumble by himself. It answered the purpose of a formality whether they heard it, or not. We ought to add, however, that some custom-house officers are said to be extremely solemn and deliberate in administering oaths; that they require the strict and undivided attention of the person swearing, and act as it becomes men to act, who fear their Maker, and reverence his institutions.

Let it not be supposed, that oaths have their intended effect on the heathen, merely because they are administered with solemnity. The fact is, that perjury is a common and notorious vice of the Hindoos. Sir James Mackintosh, who presided as Chief Justice at Bombay for many years, has declared, that an oath affords not the smallest security that a Hindoo will speak the truth; in other words, that the natives of India generally will perjure themselves, whenever they feel any temptation, or worldly inducement so to do. We do not remember the very words of the learned judge; but we have not stated his declaration in too strong terms.

boo clubs, with baskets for shields, old shoes, &c. for their other weapons. All was done in sport, but heads and arms were in much danger. The police *peons*, (local police agents,) often appeared and awed the multitude, who seemed very passive and suffered themselves to be beaten without form, and without much cause.

"An immense procession was marching through the street, nearly in the same manner as last evening. There was but one man mounted on a horse as before. In this procession were the most respectable natives of Bombay.

"At another time, men were seen throwing all manner of filth on each other, in the most ridiculous and disgusting manner. All this is but a part of the great annual Sheemgah festival, which lasts about ten days. It affords a good opportunity for learning what sort of people those are, to whom we have come to preach the Gospel.

"April 10. Saw a Hindoo, who was eighty years old, and said that he had lived to see five Rajahs at Poonah.\*

"The Hindoo will never speak the name of his wife, or even of his child, if he adheres rigidly to his religion.

"In one of the courts of Bombay it is registered, that a man and his wife were expelled their cast, because the *father* of the wife ate, on a certain occasion, contrary to the rules of the cast.

"28. Our Brahman said, "That the earth is God's body, and the sun and moon his eyes!"

"In a certain district, not very far to the north, six men, who were on the point of starving, in that extremity, and to prolong their lives, killed a cow and ate of her flesh. Their crime was afterwards discovered, and they were tortured to death in the most miserable manner. The case was, for some reason, referred to the Bombay government. The pundit of the Court, being asked what punishment the Shasters required for such an offence, replied, that four punishments were specified. The severest is death, and the others are banishment, branding, and confiscation of goods.

"The following circumstance shows us, that the Hindoos esteem the life of a cow more sacred than that of a man. Ask a Brahman in what possible case it can be innocent to tell a lie, and he will say—Suppose a butcher is in pursuit of a cow, that has strayed from him, and that he wishes to kill for the market; is it not innocent to tell a lie, if you can so deceive him, as that he shall not find the cow?

"One method of acquiring holiness and the special favor of Heaven, practised among the Hindoos, is the following. The devotee sits motionless, "*Ano calce intrusa ut ventus non evaderet.*"

"I have never yet seen but one religious devotee, who was entirely naked; and he, indeed, had a sort of turban upon his head. His abode was under a banyan tree by a public road, and near one of their most famous temples. He was shameless, or rather gloried in his shame; and for that very reason was held in great veneration, as a man of extraordinary attainments in holiness.

"This sort of people are called *Gousaweas*. Though I have seen but this one entirely naked, yet they are most of them as nearly naked as can well be imagined, without being entirely so.

\*Poonah is the seat of the Mahratta government, about 100 miles from Bombay in the interior.



Among these *Gousa-wees*, are a sort of persons called *Tufus-wees*, from the word *tuf*, which signifies austerity. They practise on their bodies, each according to his fancy, an endless variety of severities. There are two reasons for which these austerities are performed. 1. To atone for some sin, which has been committed. 2d. To gain such favor among the gods, or which is more common, with the particular god to which they are devoted, as to be sure of receiving from their deities whatever boon they ask. The boons they ask are often of the most malignant, ambitious, libidinous, revengeful nature; and such as sometimes bring consternation and woe to men and gods. They sometimes speak of God himself as alarmed, lest, by the accumulating sanctity and power of these *Tufus-wees*, he himself should be rivalled and brought into subjugation. I have lately spoken to one, who had imposed silence on himself for twelve years. I have seen two in Bombay, who have forced their left arms up into a perpendicular attitude, until they have become immovably fixed, and withered; and the nails have grown to the length of an inch and a half. With one of these I have often conversed, on the inefficacy, pride, and wickedness, of thus attempting to atone for his sins;—pointing him to the great sacrifice which God has made. Nothing can surpass the veneration in which he is held. One poor creature, once pointed to him and told me, that *that was his God!* I once saw a female imploring his intercession and blessing, that she might be rescued from the disgrace of barrenness.

“Scarce any thing seems more forcibly to represent the degrading influence of the Hindoo religion, than their veneration for the cow.”

[Mr. H. relates several facts illustrative of this veneration, which it is not thought necessary to publish.]

#### PROCEEDINGS OF THE RELIGIOUS CHARITABLE SOCIETY IN THE COUNTY OF WORCESTER.

We gladly comply with the request of the Directors of this very respectable Society, by giving an early insertion to the following article furnished by them. We hope the opulent county of Worcester will place ample means at the disposal of the Society, and enable it to become a more and more powerful instrument in extending the benefits of the Gospel. Ed.

THE Religious Charitable Society in the County of Worcester held their fifth annual meeting at Westminster the 18th of September, 1816. There were seventeen branches represented by thirty eight members. After an acceptable report of the transactions of the Board of Directors had been read, the business of the Society was transacted with great harmony, and the following persons were unanimously chosen into office for the ensuing year:—

REV. REUBEN PUFFER, D. D. *President.*

NAHUM FAY, Esq. *Vice President.*

REV. BENJAMIN WOOD, *Secretary.*

REV. JOSEPH GOFFE, *Treasurer.*

REV. CYRUS MANN, *Auditor.*

REV. JOHN CRANE, D. D. }

Gen. JAMES HUMPHRIES, }

Rev. WILLIAM BASCOM, }

Rev. WARREN FAY, and }

Dea. DANIEL MORSE, }

*Directors.*

At two o'clock, P. M. an appropriate and excellent sermon was delivered to a large auditory by the Rev. Dr. Puffer, from Psalm xlvii, 4. "There is a river, the streams whereof shall make glad the city of our God." A contribution was then made in favor of the Society.

This Society, it is well known, embraces three important objects, viz. "To aid indigent young men of piety and talents in the acquisition of a suitable education with a view to the Christian ministry;—to afford pecuniary aid to the American Board of Commissioners for Foreign Missions;—and to assist feeble churches and societies in maintaining among them the preaching and institutions of the Gospel."

The society had under their patronage the last year ten young men, whom they aided in a greater or less degree by expending for their benefit \$590 20.

They assisted four feeble and destitute churches, one of which by their encouragement has settled a minister with favorable prospects of future usefulness. They expended, in this way, \$355.

They paid over to the Treasurer of the American Board of Commissioners for Foreign Missions, what was appropriated by subscribers, amounting to \$154 88.

Although several branches were not represented in consequence of the distance of the place of meeting from them, yet it is hoped and believed, that the sum the Treasurer will receive the present year will not be less than any preceding year. The Board of Directors take this opportunity to present their most cordial thanks to the several respectable Female Auxiliary and Cent Societies, formed within the county the past year to aid the important objects of this Society for their exemplary beneficence and charity. They acknowledge with no less pleasure and gratitude the generous donations they have received from other female societies, not formed for this purpose.

The next annual meeting of the society is to be at Holden, on the third Wednesday in September next, at 10 o'clock, A. M. It is devoutly hoped the members of this society will not be weary in well doing, but exert themselves to increase its numbers, extend its influence, and promote its benevolent and important designs. This society ranks in age among the first in this country, formed to aid in the education of pious young men for the ministry, and puts in its humble claim for a due proportion of the patronage, the beneficence, and charity of the opulent, the benevolent, and the pious of both sexes. By such it has been patronised; and we doubt not it will continue to receive their aid. We only repeat the declaration of a benevolent apostle, "It is more blessed to give, than to receive."

In the account of the "rise and operations of this society," which has already been given to the public, the receipts of the present year were brought down to Feb. 1, 1816, amounting to \$969 72.

Since that period, there has been received,

Of the Worcester Branch	-	\$12 00	Brought forward	90 58
Sturbridge Branch	-	11 00	Donation of the Charitable Society in	
Donation of a lady in Millbury	-	2 00	New-Braintree and vicinity	- 26 25
Female Charitable Society, Harvard	40 63		Donation of the Female Auxiliary	
Religious Tract Society, Harvard	10 37		Charitable Society in Westborough	39 37
A friend of Missions, by Dr. Crane	,20		Donation of a lady in Millbury	- 2 00
Residue from the Millbury Branch	9 00		Donation of three ladies in Worcester	50 00
Of a lady in Millbury and her children	,38			
Donation of a young lady, Northbridge	5 00			
				<hr/>
				\$1,177 92
Carried forward,		90 58		



Brought forward \$1,177 92  
 Balance in the Treasury Sept. 20,  
 1815 - - - 434 33

Total receipts 1,612 25  
 Expended the last year 1,189 30

Balance in the Treasury, Sept.  
 18, 1816 - - - 422 95

Receipts of the Treasury at and since that  
 time.

Of the Milbury Branch - - \$43 00  
 Contribution in Millbury - - 15 16  
 Sutton Branch - - 27 00  
 Do. Female Cent Society - - 15 00  
 Southbridge Branch - - 27 00  
 Southborough Branch - - 22 00  
 Shrewsbury Branch - - 15 00  
 Do. Female Auxiliary Society - - 14 59  
 Princeton Branch - - 57 00  
 Do. Female Charitable Society - - 18 36  
 Northborough and Berlin Branch - 47 00  
 Female Auxiliary Cent Society, North-  
 borough - - 20 97  
 Female Cent Society, Berlin - - 11 00  
 Royalston Branch - - 26 00  
 Holden Branch - - 58 00  
 Winchendon Branch - - 16 00  
 Do. Female Cent Society - - 1 75  
 Westborough Branch - - 44 50  
 West Boylston Branch - - 15 95

Carried forward, \$495 28

Brought forward, \$495 28  
 Do. Female Auxiliary Charitable So-  
 ciety - - - 33 26  
 Westminster Branch - - 40 00  
 Do. Female Cent Society - - 32 45  
 Panton Branch - - 17 00  
 Do. Female Cent Society - - 9 18  
 Fitchburg Branch - - 30 00  
 Do. Female Charitable Branch - - 76 00  
 Athol Branch - - 57 00  
 Do. Female Cent Society - - 28 54  
 Harvard Branch - - 33 00  
 Do. Female Auxiliary Charitable So-  
 ciety - - - 35 00  
 Northbridge Branch - - 37 05  
 Do. Female Cent Society - - 28 66  
 Donation of two persons in North-  
 bridge - - 4 00  
 Moral and Religious Charitable Socie-  
 ty in Milford - - 10 00  
 Donations of two persons in Milford 3 00  
 Leominster Female Charitable Socie-  
 ty - - 19 00  
 Rutland Female Auxiliary Charitable  
 Society - - 23 17  
 Henry Homes, Esq. Boston - - 20 00  
 Oxford Branch - - 17 00  
 Donation of Rev. Ebenezer Chaplin 5 00  
 Upton Branch - - 16 00  
 Do. Female Cent Society - - 32 07  
 From Uxbridge - - 34 48  
 Contribution at the annual meeting at  
 Westminster, Sept. 18, 1816 25 67

Total as yet received, \$1,141 74

If there be any more branches, societies, or individuals, among the charitable public (and it is hoped there are many in this age of religious beneficence) who wish to aid the important objects of this Society, they are hereby informed, that any monies transmitted to the Treasurer at Millbury, or left with the Hon. Daniel Waldo in Worcester, will be thankfully received, gratefully acknowledged, and faithfully applied according to the designation of the generous donors.

#### MISSIONARY LABORS OF MR. SMITH.

ABOUT a year since, the Missionary Society, composed of Ladies in Utica and its neighborhood, (N. Y.) employed Mr. Henry Smith, who had just finished his theological studies at Andover, to labor as a missionary in the western parts of the state of New York. He entered zealously upon his work, discharged his duties as a missionary with great activity, and had the satisfaction of seeing his services very acceptable to the people, and manifestly attended with the divine blessing. The following letter from Mr. S. to a friend in Boston gives a brief notice of his exertions.

"A LITTLE sketch of my missionary travels and toils may not be uninteresting to you.

"Leaving Utica, under the patronage of the female Missionary Society in that region, I proceeded to Oswego Port, an important commercial village on lake Ontario, at the outlet of Oswego river, preaching in most of the towns in my way. On this rout of 60 miles, I found but one settled minister, and a population of many thousand souls starving for the bread of life. The country around, from Ver-

mont on the east to the St. Lawrence on the north and west, is full of inhabitants in much the same destitute state. From Oswego I proceeded to Parma, my second station, about 70 miles west, preaching in the towns between, and forming branches in aid of the parent society, in the principal villages. In this business I succeeded beyond my expectations. Pious and benevolent females were all alive to the promotion of this object. Parma contains about 2,500 souls, and extends from the lake 17 miles south. Here, and in the towns adjacent, I have labored 8 months, with the exception of six weeks in Canada and the Niagara frontier; preaching statedly on the Sabbath in Parma and Murray, and occasionally in Gates, Riga, Bergen, Le Roy, Sweden and Gaines. The Lord has smiled on the imperfect means used. We have had a little Pentecost in Parma. About 40 have been hopefully renewed, and the work continues. At another station in Riga, where I established with a neighboring minister a weekly lecture, the Lord has poured out his Spirit, and 40 are the fruits of the work. Perhaps as many more are impressed. We have since had a church organized there; also one in Sweden and one in Murray. At Murray a Presbyterian Society had just been formed under the statute; beside a Moral Society and a female Missionary Society. The two last have been formed also in Parma. In Murray there is a religious attention beginning. In all these places, congregations are thronged and attentive. I have sometimes addressed, I should judge, 600 souls at once.

"Last June, my health being poor, and having a desire to ascertain the religious prospects of Canada, I took passage from Genessee river, and crossed lake Ontario, here about 95 miles wide, to York in Upper Canada. York contains perhaps 200 houses; and is a beautiful little village on the banks of the Ontario, having a fine harbor. It is now the permanent seat of government, and is the residence of the Governor of the Upper Province. I remained in the country three weeks; preached 19 sermons; visited several schools, and about 70 or 80 families, conversing with each on practical godliness; spent two Sabbaths in York, and preached several lectures on week days; explored the country between 30 and 40 miles north of the village; found it thickly peopled, and extensive agricultural improvements making; was every where hospitably treated; preached to numerous and attentive congregations, and received from 50 to 60 dollars in contributions. In all Upper Canada, I could hear of but four settled Presbyterian clergymen, but few Episcopalians, and here and there an itinerating Methodist preacher. Many and melting were the entreaties of the people, that I should remain, or by all means visit them again. They are abundantly able and willing to support the Gospel; but alas! they have none to direct them in the way of life. I promised to use my influence to send them a missionary. From York I proceeded to Fort George, on the Niagara river, and thence to Lewiston opposite Queenstown; remained here three weeks, and returned to Parma, preaching by the way. On the whole, I am deeply interested in this section of our country. It is rapidly filling up with enterprising inhabitants from New England, and presents a wide and encouraging field for Missionary labor. There are extensive revivals all around me, quite to Utica."



**PETITION TO CONGRESS IN REFERENCE TO THE SABBATH.**

A COMMITTEE, chosen by the Convention of Congregational Ministers the last year to petition Congress, on the subject of the transmission and opening of the mail on the Lord's day, prepared the following Petition, which was presented at the last session by the Hon. Mr. WARD. It is devoutly wished, that this and similar petitions, from various parts of the United States, may receive the serious attention of the National Legislature at the approaching session.

"The Convention of Congregational Ministers in the Commonwealth of Massachusetts beg leave respectfully to renew their memorial to the Honorable the Congress of the United States, respecting the transmission and opening of the mail on the Lord's day. It is with solicitude and grief that we have seen this usage, sanctioned as it is by public authority, made the pretext for various encroachments on the regular observance of the Sabbath.

"From the concurrent testimony of divine revelation and of general experience, we are solemnly convinced, that our social and civil institutions cannot be preserved, unless the public measures are formed on the basis of sound morality; that such morality cannot be maintained among a people, without the active sense of religious obligation; and that neither can long exist, when the Sabbath ceases to be regarded as an ordinance of Heaven. We believe this sacred institution, with its system of moral restraints, to be a more effectual preventive of crimes, and a better shield to the vital interests of the community, than any code of penal statutes that can be framed.

"Among the reasons which encourage us to repeat our representations on this subject to your honorable body, we are happy to mention a report of the Post Master General, made to Congress at their last session, in which he says: "That public policy, pure morality, and undefiled religion, combine in favor of a due observance of the Sabbath;" and though, in time of war, the daily carriage of the mail may be supposed necessary for important public purposes, "when peace shall arrive, the necessity will greatly diminish; and it will be at all times a pleasure to this department, to prevent any profanation of the Sabbath, as far as relates to its official duty, or its official authority." We are aware that to prevent the carriage of the mails, and the delivery of letters and papers from the post-offices on the Sabbath, might seem to be inconvenient, especially in our large towns. But we cannot consider the continuance of the practice to be indispensable, even in such towns, as we are well informed, that in London, the first commercial city in the world, this practice does not exist.

"With these impressions, respected Legislators, we beg leave to approach you, as the guardians of our civil and sacred privileges, and to express an earnest hope, that the speedy and effectual interposition of the national authorities may provide a remedy for the evils of which we complain. And, as in duty bound, your memorialists will ever pray.

In behalf of the Convention,

JOHN LATHROP,  
SAMUEL WORCESTER,  
ABIEL HOLMES,  
EBENEZER PORTER,  
DANIEL CHAPLIN,  
HENRY WARE,

} Committee."

Cambridge, Aug. 30, 1815.

VOL. XII.

## METHUEN BIBLE SOCIETY.

On the 19th of June last, a Bible Society under the style of the *Methuen Domestic Female Bible Society*, was organized in the Rev. J. W. Eastman's parish in Methuen, (Mass.) A sermon was delivered on the occasion by the Rev. John Smith, of Salem, (N. H.) from Matt. xxvi, 13.

Mrs. MARY EASTMAN, is *President*, and  
Mrs. BETSEY FRY, *Treasurer*.

The number of members is about fifty, and increasing. Let other parishes do likewise.

## EXERTIONS TO CHRISTIANIZE AND CIVILIZE NEW ZEALAND.

WHILE missionaries are stationed in many parts of Africa, Asia, and in the islands of the Pacific Ocean, we rejoice that the islands of Austral Asia are also destined, as we may fondly anticipate, speedily to receive the Gospel. The name of the Rev. Samuel Marsden is known to many of our readers, by his wise, enlarged, and public-spirited plans for the promotion of Christianity and civilization in New Holland, and other islands in that part of the world. It has been a favorite object with him to establish a settlement of Europeans in New Zealand, and to give the natives of that island, whom he habitually calls "a noble race of men," a taste for civilization and agriculture. To promote this object he took great pains to instruct Duaterra, a young chief of New Zealand, in the arts of civilized life. This chief resided, for a considerable length of time, in Mr. Marsden's family, at Paramatta; and was constantly and vigorously employed in learning such things as would enable him to be more useful to his countrymen on his return. He left Mr. Marsden with the fullest determination to introduce agriculture and the common arts among his people, and entered with such enthusiasm upon his labors, as to bring on a sickness, which terminated in his death, about the close of February, 1816. We publish from the *Missionary Register* lately received an account of Mr. Marsden's visit to New Zealand, and of the character and sickness of Duaterra. The account of the island is given in a letter to the Governor at Port Jackson, New Holland, and is as follows:

*The Rev. Samuel Marsden to his Excellency the Governor.*

Paramatta, May 30, 1815.

MAY IT PLEASE YOUR EXCELLENCY,

In obedience to your Excellency's Official Communication, directed to me on the 17th Nov. 1814, in which your Excellency instructed me to explore as much of the sea-coast and the interior of New Zealand as my limited time would permit, and to report to you such observations as I might be able to make relative to that island,—I have the honor to transmit the following statement for your Excellency's information.

I landed on the North Cape of New Zealand; and on the Caralles some small inhabited islands, about forty miles southward of the Cape,



and on the Main opposite to these islands. I also visited the River Thames, and landed on the west side of the harbor: but the principal part of my time was spent in the Bay of Islands and the adjacent country.

At the North Cape I only travelled two or three miles into the interior, and passed one day and a half, as we found no safe harbor for the vessel. The inhabitants are numerous, and a very fine race of people. Their potatoe plantations are all very neatly fenced in; and were in as high cultivation as the gardens in and near London, as they do not suffer a single weed to remain that would injure the growing crop. Here they cultivate turnips, yams, and common and sweet potatoes. Their gardens are principally situated in valleys, or where the land has a gentle rise, and the soil is rich. What ground is not in cultivation, is generally covered with the flax-plant, or fern, the root of which is much esteemed by the Natives, and eaten by them as bread in England. The land which I passed over was generally good, and not so hilly as many other parts of New Zealand. There is no heavy timber; and, comparatively, little of any kind. It is very well watered in every direction. Supplies of fresh pork, and of fish and potatoes, when in season, may be obtained here at a very reasonable rate; but as there are no harbors for vessels, it must be difficult to get off refreshments, unless the weather is fine. The surf beats violently all along the beach, when it blows fresh from the sea; and the coast is very high and rocky, unless on a sandy beach.

On the Caralles, the inhabitants are but few. There is a considerable quantity of good land, but very high. It is covered with the flax-plant and fern, like the North Cape; and there is scarcely a tree of any size. The land upon the Main appeared beautiful to the eye, from the top of the Caralles, lying in alternate hills and valleys. The valleys were invariably filled with trees, and the hills entirely clear, having more the appearance of art, than nature. I landed on the Main, and met with the people who cut off the *Boyd*, upward of five years ago. They were encamped, and I continued with them all night. The Chiefs related many circumstances relative to that fatal transaction, from which it appeared that the Europeans had been the first aggressors. There was one Chief present, who had sailed from Port Jackson in the *Boyd*, and upon whom corporal punishment had been severely inflicted during the passage to New Zealand. They invited me into their harbor of Whangooroa, where the remains of the *Boyd* lay; and said they would give me her guns, part of which were on shore, or any other of her property that they might possess; but the wind did not permit of our going in. The Chiefs went on board the *Active* to breakfast with me the next morning, and then returned on shore, when we immediately got under weigh. I found the land tolerably good, but very little of it fit for plough-cultivation, on account of its mountainous state. The Flat where the Natives were encamped might contain somewhat about one hundred acres, or more; part of which was enclosed, and planted with potatoes. The inhabitants were numerous, and exceedingly friendly; and we were furnished with a good supply of potatoes and pork. Between the main land and the Caralles, there is a safe shelter for shipping, with good anchorage of seven fathoms water; as also a good passage between the Islands and the Main, both to the northward and southward. If a vessel cannot

go, on account of contrary wind, on the outside of these islands, there is no danger in running in the inside of them.

All the coast from the Caralles to the River Thames is very high and broken land, excepting Bream Cove, where the land is low and pretty level, for five leagues and upward. Along the sea-coast were found the greatest abundance of fish, particularly Bream-head, so called by Captain Cook. Here I found a great number of hospitable and friendly Natives; among whom was a young man called Moyhangee, who had been in England, and is mentioned in Savage's Account of New Zealand. He was particularly rejoiced; and inquired after Lord Fitzwilliam, and several other Noblemen, who had been kind to him. Fish, potatoes, and pork, were very plentiful here.

On my arrival at the River Thames, I found the harbor very open; and extremely dangerous to shipping, when the wind sets in from the sea. There is no shelter where a vessel can lie in safety, unless behind some of the islands which are both on the east and west side of the harbor, and which we had not time to examine. We had a very heavy gale, which prevented us from finding the channel into the Fresh-water River, which is exceeding narrow, with shallow water on each side. At the head of the cove grew a grove of lofty pines, which had a noble appearance. We stopped here three days, without being able to get into the river; and my time being limited, did not admit of longer stay. I landed on the west side of the harbor, where there is a strong fortification, with a straggling village two miles in length. The Flat on which the village is situated may contain about 200 acres, with a soil generally rich, but strong. The land in the rear is hilly: part is planted with potatoes, which are very fine. The Natives were, by far, a more robust and fine-looking race than any I had seen; and the Chiefs and their wives were clad in a superior style.

From the River Thames we sailed to the Bay of Islands, where I continued upward of six weeks, and examined the adjoining country in every direction. The mouth of the harbor is about four leagues, with a good anchorage for shipping in several coves, as well as behind the islands, of which there are a number in the bay. Some of the coves run more than twenty miles into the interior.

There are four fresh water rivers also, which run into the harbor in different places. These rivers derive the following names from the Natives; viz. Cowa-Cowa, Wyeaddee, Wymattee, and Wytanghee.

Upon the banks of the Cowa-Cowa and Wyeaddee the pine-tree grows to a considerable height and size. I measured some which exceeded thirty feet in circumference, and appeared to be from 80 to 100 feet high, without a branch, and very straight. There is sufficient depth for large ships, with good and safe anchorage, within ten miles from each of these rivers, and twelve from the heads of the harbor. I was up both these rivers, beyond where salt water extends. There is good land upon their banks, with several Native Villages. The lowlands seldom exceed 100 acres; and, in many places, not more than twenty. The high land, though very strong wheat land and covered with fern, could not be cultivated with the plough, on account of the broken surface. In short, the land more resembles the waves of the sea in a storm, than any other works of nature. I think it more than probable, from the hilly nature of the country, that sufficient falls of



water could be met with on these rivers for turning mills, though I did not proceed high enough to examine adequately the truth of this conjecture.

I examined the rivers Wytanghee and Wymattee more particularly, and found upon them the finest natural Falls I ever beheld in any country.

The first Fall upon Wytanghee was situated at the head of the Salt-water Cove. A solid, perpendicular rock, of almost a semicircular form, surrounded the head of the cove, and formed the banks on each side to a considerable extent. The rock runs across the Fresh-water River, from bank to bank, full 120 feet in extent. Over this level bed the river falls into the cove, sixteen feet perpendicular above the high-water mark. There was sufficient water in December, the time we were there, to turn any heavy mills for grinding flour, cutting timber, or any other purposes. This river seemed to derive its source from natural springs, and not from occasional rains; for, on examining the banks, I found no marks of land floods, from the grass and small trees standing in their natural posture. I am of opinion, therefore, that mills might safely be erected here, without being endangered by floods. Timber, wheat, or any other heavy articles, might safely and easily be conveyed by water to the very foot of the mills. There is much good land in the neighborhood of the cove leading up to the river, and several Native Villages. I crossed this river about fifteen miles in the interior, where I saw other situations favorable for the erection of mills.

The Wymattee River falls also into the head of the Salt-water Cove, and lies about eight or ten miles to the northward of the Wytanghee. The water of this river runs over a Fall of about ten feet above high water mark, which is formed by nature similar to many artificial mill-dams, which extend across rivers in England. One solid rock forms the bed of the river, and both banks are also rock. This is equally advantageous for the erection of mills.

From the Wymattee I walked, in a westerly direction, upward of twenty miles through the country.

For three miles after leaving the banks of the river, the land was generally level, and exceedingly rich and good, and well calculated for the growth of wheat or other grain. There was no timber upon it; yet it was thickly covered with brush-wood and fern. It extended on the right and left some miles, and might be easily cultivated with the plough.

For the next six miles the soil was of various qualities; some good, some stony, some swampy, and some of a gravelly nature. The country which I passed through was exceedingly well watered, having crossed nine fine runs of fresh water in the distance of as many miles. I then entered a very fine wood of different kinds of timber: the pines, in particular, were of an uncommon size. After passing through the wood, I came to a Native Village, which was situated in a fine rich valley, through which ran a considerable rivulet.

For the next five miles the soil varied; some stony, but the land rich: in the stony land the Natives plant considerable quantities of potatoes. There was a large Flat of good land, that might be wrought with the plough. I observed one field, which appeared to me to contain forty acres and upward, all fenced in. In this enclosure were very extensive plantations of sweet and common potatoes.

Shortly after passing this field, I came to a strong fortified Village, containing about 200 houses. It was built on the summit of a very high hill, round which three deep and wide trenches were dug, at a few paces from one another; and all three fenced, either with split or whole trees, not less than twenty feet high. In this fortification there were a number of people. The Village and people belonged to the Chief, Shunghee, and his brother, Kangorooa, as did all the country through which I passed. The two Chiefs have very large dominions; their territory extending from the east side of New Zealand opposite to the Caralles Islands; to the west side of it. I slept two nights in this fortification. During the time I remained here, I examined the country for about five miles to the westward, and arrived at a lake of fresh water about fifteen miles in circumference. Shunghee informed me, that this lake emptied itself into a fresh-water river, that runs into the Western Ocean; and that there was a very fine and extensive harbor on the west side, into which this river ran; but the entrance was very narrow, and a very heavy sea when the wind was from the southward.

I saw little grass in any part of New Zealand, excepting in small patches, where the land had been cultivated; neither is it possible for grass to grow while the country continues in a state of nature, on account of the immense quantity of fern which burthens the soil, and smothers all other vegetation. In many places it appeared six feet high, and stands as thick upon the ground as a crop of wheat.

There is no part of New Zealand that I saw so eligible for a settlement as the country last described, which lies between the two rivers, Wymattee, and Wytanghee. It appeared extremely fine, and fit for cultivation, to the northward and westward, as far as the eye could discern. On my way between the banks of Wymattee and the fortified Village previously mentioned, I observed no free-stone. From the North Cape to the River Thames, a distance of about 200 miles, the rocks appeared of a very dark grey, and nearly as hard as a mill-stone; and, throughout the whole, bore nearly the same aspect. The country abounds with pipe-clay and brick-earth. I observed no signs either of coal or lime-stone. With respect to the timber, there is great variety, fit for building houses and ships, or for any other purposes. The pine-tree is by far the largest. I saw four different species, but no extensive forest. The flax plant is common all over the country. It grows in the richest valleys and on the poorest hills, and is a hardy annual plant. It serves the natives for fishing-lines, clothing, sleeping mats, baskets, and various other purposes. It may be considered as the greatest gift of nature these people can inherit.

I found the Natives kind and friendly on every part of the coast. From the North Cape to the River Thames, they manifested an ardent desire to cultivate an intercourse with Europeans; and several of the Chiefs requested that I would send some to reside among them. Though I was persuaded that the New Zealanders would be glad to have some Europeans to instruct them in the arts and agriculture, I am of opinion that they would not quietly submit to have any part of their country wrested from them by any other nation, but would resist to the utmost of their power any attempt of this nature. A Chief might be induced to locate a certain part of his domain, for a valuable consideration, provided he could do this legally, in conformity with the customs of the country.



The boundaries of their estates appear to be accurately ascertained by land-marks, to shew who is the proprietor, and particularly on their fishing-grounds.

Though the Natives of this place were so very friendly to us, and shewed us every mark of attention, still I should recommend all masters of vessels to be extremely cautious in entering into any other harbor than the Bay of Islands, unless they can depend upon the good conduct of their crew. The New Zealanders will not be insulted with impunity, nor treated as men without understanding. In the Bay of Islands, I should consider a vessel to ride as safe as in the harbor of Port Jackson, unless the crew behaved extremely ill; as the Natives here would not take offence on any trifling occasion.

All the natural productions of the islands, such as timber, flax, or any other article that may hereafter be found valuable to commerce, may be obtained from the Natives, for axes, or any other edge-tools that they might want. None of them appear to want industry, but only a proper object to stimulate them. They have done much in the way of cultivation, with such insufficient tools as they have been able to make of wood: but it is out of the power of man to subdue land, in its natural state, in any quantity, without iron, an article which they have had no means of procuring. I have every reason to hope, from a late communication, that the Church Missionary Society will, in a short time, supply their wants in this respect; and have only to solicit that your Excellency will be graciously pleased to recommend to the kind consideration of his Majesty's Government the inhabitants of this island, who, with a little assistance, would soon shake off the shackles of superstition and barbarism, and render themselves worthy of ranking in the list of civilized nations.

I have the honor to be, Sir, your Excellency's most obedient, humble servant.

(Signed)

SAMUEL MARSDEN.

To His Excellency Governor Macquarrie.

#### DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Oct. 1. From the Female Cent Society in South Salem, (N. Y.) by Mrs. Electa E. Burbank, the Secretary,	\$12 00	
From Mrs. M. Mead, of the same place, for heathen children at Bombay,	2 00	14 00
4. From the Heathen School Society in the second parish of Reading, by Daniel Chute, Esq.		41 00
From a friend to missions in Wilmington, (Mass.)		1 00
From the Foreign Mission Society of Wiscasset and its Vicinity, by Warren Rice, Esq. the Treasurer, appropriated to a mission to the West,		50 00
5. From the Female Charitable Society in Acworth, (N. H.) for the translations, by Mrs. Sophia Cook and Mrs. Mary Grout,		52 00
From Mrs. Mary Long, of Hopkinton, (N. H.) by the Rev. John H. Church,	1 00	
From a friend in Bedford, (N. H.) by do.	2 00	
From several females in Bedford, by Miss Mary Orr, for educating heathen children at Bombay,	9 38	
From a friend in New Hampshire, for do.	5 00	17 38
From a lady in Charlestown by the Rev. Dr. Morse, for do.	2 00	
17. From an unknown person, by the Rev. Dr. Worcester,*	5 00	
Carried forward		\$182 38

\* This donation, was received by the Rev. Dr. Worcester, enclosed in the following letter, with the Pittsburg post-mark.

"Esteemed Agents for Jesus,  
Two weeks ago I received the first news of the plan for the education of heathen children, through the Chillicothe Weekly Recorder. Surely the friends of Zion have cause

	Brought forward	\$182 58
From the Mite Society of Newark, by Mr. William Munn, the Treasurer, for the education of heathen children in India,		100 00
From the Female Mite Society of Newark, by Miss Caroline Richards, the Treasurer, for educating heathen children in India,		68 00
9. From the Female Charitable Society in Holden, by Mrs. Mary Rice, the Treasurer, remitted by the Rev. Joseph Avery,	39 85	
From an unknown female, by the same, for the translations,	1 00	40 85
10. From Mr. Asa Clark, of Biddeford, by the Rev. Jonathan Cogswell,		2 00
11. From Juvenis, forwarded from Arkport, (N. Y.) for the translations,		10 00
From friends of missions in Marcellus, by the Rev. Levi Parsons, Pastor of the East Presbyterian Church in that place,		12 50
From a friend to foreign missions, by Mr. S. T. Armstrong,		1 00
From Mr. Daniel B. Grosvenor, of Brookfield, by the Rev. Mr. Stone, for educating heathen children in this country,		2 00
From a person in Charlestown, by the Rev. Dr. Morse, for the education of heathen children,		3 00
16. From a friend to missions, by the Rev. Joseph Lee, in Royalston,	.50	
From a friend, by the same, for the school fund,	1 00	1 50
19. From the Female Cent Society in Wardsboro', (Ver.) by Mr. Jonathan Robinson, jun.		24 85
21. From a female in Westfield, by Miss Eliza Morse, communicated by Mr. Alpha Rockwell,		3 00
From a lady, by Mr. S. T. Armstrong,		3 00
22. From the Boston Cent Society, by Mrs. Swett, for the North American Indians, communicated by the Rev. Dr. Worcester,	20 00	
From a friend to missions, by Dea. Job Harris, Portsmouth, (N. H.)	7 00	
From do. do. do.	5 00	
A collection in Misses Hall and Mugford's school in Salem, at an examination,	7 26	39 26
A collection at a monthly prayer meeting at Keene, (N. H.) by the Rev. D. Oliphant,		5 00
23. From Mr. John Jenks, Treasurer of the Foreign Mission Society of Salem and the Vicinity, viz.		
Annual subscriptions,	79 00	
Collection, Oct. 2, 1816,	50 19	
Donation, by Capt. Sylvester Proctor,	5 00	
Mr. Orne,	2 00	136 19
From a member of the Female Charitable Society in Milton, for heathen children at Bombay, by the Rev. Mr. Gile,		5 00
From a friend to missions in Salem, by the Rev. Mr. Emerson,	5 00	
From a lady in Salem, do.	1 00	6 00
24. From the Foreign Mission Society in Boylston, by Mr. Aaron White,		32 19
25. From the Foreign Mission Society of Franklin County, by Jerome Ripley, Esq. the Treasurer,		170 00
From the Religious Charitable Society in the County of Worcester, by the Rev. Joseph Goffe, the Treasurer, of which \$6 are appropriated by the donors to the education of heathen children,		140 00
From Mrs. Sarah Stone, of the south parish in Brookfield, for the education of heathen children,		2 00
28. From Associated Females in Charlestown, by Miss Martha Edes,		6 00
29. From the Female Missionary Society of Carlisle, Schoharie County, (N. Y.) by Mr. John F. Schermethorn,		23 00
From Mrs. S. Flynt, of Monson, by the Rev. Alfred Ely,		10 00
From the Newell Society, in Bridgewater, by the Rev. Daniel Huntington,		56 70
31. From the Female Cent Society in Plainfield, (Conn.) by Gen. Jedidiah Huntington,		36 06
		<hr/>
		\$1,121 43

to rejoice in the various visible goings of her God and King to accomplish the sure words of prophecy. The gracious hand of our God is visible in the many religious publications, which not only rejoice the hearts of Christians, but unite them, and make the bands of Christian love strong between many, who shall never see each other on earth. Christians on the banks of the Ohio can feel their hearts glow with love to zealous brethren and sisters, both in New and Old England. To a private letter written to a friend God gives wings, and makes it warm a thousand breasts, from each of which the incense of praise rises to God and the Lamb, followed with prayers of faith. As the ocean is composed of drops, and the United States bank of cents, so mites may enlarge the School Fund, into which I desire to cast in the enclosed. It may be of little value with you, but we have no eastern money here. That God may direct, support, and bless every combination designed for his glory, and the salvation of souls, is the prayer of many, and of your friend."



## MISSION AT THE SOCIETY ISLANDS.

*The following very interesting intelligence is eight months later than we had previously received from the missionaries at the Society Islands.*

ED. PAN.

## LETTER FROM THE MISSIONARIES IN EIMEO.

Eimeo, Sept. 6, 1815.

HONORED FATHERS AND BRETHREN,

PROVIDENCE favoring us again with an opportunity, we think it our duty to acquaint you briefly with our own circumstances, and those of the Mission since the date of our last, which was Jan. 14, 1815; a duplicate of which accompanies this.

But before we enter particularly into the state of the Mission, and of affairs among the islanders, we shall mention some particulars of things among ourselves. Though, at all times, we look upon the term of our abode among mortals as most uncertain, yet the many deaths around us, our own frequent illness, and various afflictions since our residence on this island, tend still more to call our attention to this subject; and under these impressions, we have in our last, as well as twice before, intreated the Directors to "take the state of this Mission into serious consideration; and, if possible, to provide for its wants, by sending some suitable Missionaries to our assistance before we sink into the grave, leaving our poor people destitute of instruction."

We have now to inform the Society, that a melancholy event, which took place very soon after the above was written, appears to urge the request with peculiar energy; for it hath pleased the Lord, in his wise, yet to us mysterious providence, to make another breach among us, by unexpectedly removing from us to the eternal world our late Brother Scott. The immediate cause of his death was a bowel complaint, to which he had often been subject before. He was taken ill on Friday evening, and died on the Thursday following, the 9th of February. On that day, in the afternoon, he quitted his station among mortals, and went to join, we hope, the glorious company above. We did not, and apparently he did not himself, apprehend his end was so near, or that he was, till Thursday morning, in more dangerous circumstances than he had been several times before. On the day of his death he spoke but little, and took but little notice of any thing; only now and then he dropped a few words expressive of his reliance as a helpless guilty sinner, on the All-sufficient Savior. He was, apparently, often in prayer, and repeated "Guide me, O thou great Jehovah," and "Jesus sought me when a stranger," &c. This is another afflictive dispensation; and, as we view things, a serious loss, not only to his bereaved partner and two orphan children, but also to the Mission, as he had attained such a knowledge of the language of these islanders as enabled him to convey instruction in a plain intelligible manner, which is a more difficult attainment for an European than many are aware of.

Thus our number is lessening, while the call for instruction on the part of the natives is daily increasing. Others of us are often unwell; and the heavy work at our vessel, (for such it is in our circumstances, and with so few hands,) is still unfinished. We have lately thought that the circumstances of the natives, and of the islands, call loudly for the establishment of three or four Missionary stations, including as many large schools; but we are altogether insufficient, even were the concerns of the vessel and of other matters relative to our temporal affairs entirely off our hands; we therefore again intreat the Directors to take into consideration our circumstances and those of the Mission, and the request we make, which is also now the earnest request of hundreds of these poor islanders. A delay in this matter will be probably of pernicious consequence to the Mission: A Mission, which the Lord hath been pleased to bless so abundantly, notwithstanding all former discouragements and disappointments.

In the beginning of May, we had the satisfaction of receiving by the Queen Charlotte, colonial vessel, a case of books and papers, together with various private letters and several public ones. We acknowledge with gratitude our obligations for the abundant and encouraging information which is contained in them.

From the last letter of the Directors we understand there were medicines and other supplies sent for us, but nothing of the kind has reached us; nor have we heard of any thing being in the colony. However, our need of medicines and other articles is very great, there being so much sickness among ourselves, and among the people around us, who are continually applying to us for relief in their distresses.

We have also received from the colony near 400 copies of our New Testament history, and 900 catechisms, with 100 copies of a few hymns that were composed for the use of the natives. These books came very opportunely, and were most gladly received by our people, hundreds of whom now can make use of them. We learnt also that the Old Testament part of the Scripture history was in the press at Sydney, but could not then be finished for want of paper. Brother Crook has been of great service in correcting the press, and getting these books done as well and as soon as the state of things in

the colony would allow; the Rev. Mr. Marsden being absent on his voyage to New Zealand, on the affairs of the Missionary settlement at that place. We send again by this conveyance a small spelling-book to be printed at Sydney; this we are in much need of, those spelling books which were printed in London being all expended, and the natives making many applications for more. For the expenses attending these little publications we must refer to Mr. Marsden, and hope there will be no difficulty about the payment of them, as it will be money well employed.

But to be a little more particular concerning the state of the Mission since the date of our last. From January to the end of June, it appeared to prosper greatly; our congregations were large, and the attendance on the means of instruction constant and encouraging. The school increased rapidly, and prospered; and those who renounced heathenism, and became the professed worshippers of the true God, were increasing daily in different parts of this island, and also at Taheite. The priest of Papetoai, (the district where we reside) denounced heathenism; joined us, and publicly committed his god to the flames. Others followed his example both here and at Taheite; morais were destroyed, and the altars overthrown, and the wood of them used to dress common food, of which different classes and sexes partook at one common meal, in direct violation of ancient prohibitions and customs.

In the month of May, the queen, and her sister called Pomare Vahine, went over to Taheite. The latter, having lately come up from the Leeward Islands, had never seen Taheite, but intended now, in company with a number of her people, to make the tour of the island. In the mean time, the king, who had resided for some time in our neighborhood, thought, while this party was absent, of going himself on a slow journey around Eimeo, stopping awhile at different places, to see if he could persuade the chiefs and principal people to cast away their idols, &c. When he had proceeded in this manner as far as a small district called Maatea, he sent us the enclosed letter, to inform us of the state of religious affairs in that part of the island. During the month of June, we received also several letters from the party at Taheite, giving us an encouraging account of the state of things there. This party had not proceeded on their journey as they intended, but were still in the district of Pare where they had landed, and where the king's daughter, Aimata, resided with her nurse. We were informed that considerable parts of the district of Pare, and of the neighboring one, Matavai (our old residence) had cast away their gods, and embraced the true religion. When the queen went over, the king had sent a book for his daughter. This was looked upon as a public testimony, that she was to be brought up in the new religion. This, together with the rapid increase of the "*Bure Atua*," or "praying people," for so are our people called, excited in the idolatrous chiefs a violent spirit of persecution. They thought these things ought not to be endured any longer, but crushed altogether in time. The idolatrous chiefs of Pare, and the chief of Hapaiano, got some of the chiefs of Matavai to join them in a conspiracy against the *Bure Atua*, and it was proposed to cut them off entirely, root and branch. But thinking themselves unequal to the task, those of the new religion being already formidable, both in number and respectability, they acquainted the chiefs of Atahuru and Papara with their views and intentions, and invited them to join them. These, though their ancient rivals and enemies, came most readily into the measure, and prepared to unite with them without delay; and on the night of July the 7th, these combined forces were to fall, without mercy, on those who had renounced heathenism, and exterminate them; but some of the parties being rather dilatory, and secret intelligence having been conveyed to the party whose ruin was determined upon, and they happening to be that evening, most of them, together by the sea side, they quickly got on board their canoes, and set sail for Eimeo, where they arrived, and were safely landed the following morning. The disappointed chiefs then quarrelled among themselves; and the Atahuruans, &c. fell upon the Porionu party, that is, upon the party who began the affair and had invited them. They fought; the Porionu were defeated, and a number of men killed, among whom was one of their principal chiefs, and a promoter of the war. The Atahuruans, and those of Papara, being joined by Taiarabu, burnt, plundered, and cleared away before them, the whole of the N. E. part of Taheite, from the borders of Atahuru to the Isthmus. The question about religion seems now quite forgotten; and the different parties fought to revenge old quarrels that happened many years ago. Some time after, the Taiarabu people quarrelled with those of Papara and Atahuru; fought with them, but were defeated and driven to the mountains.

When, or how, these things may end, the Lord only knows; but we cease not to pray, and we do hope that these commotions will, in the end, be the means of furthering the good of the Mission. A great number of refugees are come over from Taheite, and still continue to arrive. The king has repeatedly sent messages of peace to the chiefs of the conquering party; and they have repeatedly answered, that there is peace between them and him; though they have not yet settled old affairs among themselves. But though the king and our people have no desire to meddle with the commotions of Taheite, except to promote peace, and do not intend to act, but as neutrals, or in self-defence, should it prove necessary; yet the affairs of Taheite, have thrown things in this island into great confusion for some weeks past, and we have not been without our fears and alarms. The Lord, however, hath been pleased hitherto, to control and over-rule these



affairs in a wonderful manner. They have taken a turn, entirely undesigned, and unexpected by the first projectors of the war; and our people, whose destruction was aimed at, have hitherto escaped; this is matter for praise, and for thankfulness.

Brother Crook has written to us, expressing his desire and intention of coming to join us; and this, in one point of view, we should be heartily glad of, as we are so much in want of assistance, and he would be able immediately to manage a large native school; but on the other hand, the present commotions, and his large family, are considerations of such importance, that we do not well know what to say: however we wrote both to him and the Rev. Mr. Marsden on the subject, representing our want of assistance, and also the present state of the islands. We do not wish to discourage him, yet we apprehend the present commotions likely to have that effect. The consideration of his numerous family, is of great weight; for should he come and be soon removed by death, what is to become of them? And this leads to a subject nearly a-kin, which we would submit to the consideration of the Directors, *viz.*—In case of any of the Missionaries dying, and leaving his wife behind him, or wife and family, as is the case now of Mrs. Scott and her two children—we ask, how is the widow, or widow and family of such Missionary to be supported? What dependence has she on the Society for necessary support? either in case she remains in the Mission, or chooses to return to New South Wales, or to England?

We would again remind the Directors of the great desirableness of sending assistance to us speedily, whether Brother Crook should join us or not; and that it would be of very great service to this Mission to have a printing-press, and a person who knows how to manage it; and next to this a person having a good share of medical skill, if also of a true Missionary Spirit; this would be to the Mission a most valuable acquisition.

Yesterday morning being our usual Missionary Prayer Meeting, at the close of it thirty-nine more natives requested their names to be written down, which was done: the number is now about 362, not including some who were put away for bad conduct, and others who died, some with very hopeful appearance of their dying in the Lord. The school has also increased to upwards of 660, but we cannot admit more for want of books.

With this we send a friendly and kind letter, which we have just received from his Excellency Governor Macquarrie, to whom we are under many obligations, and we submit it to the Directors, whether it would not be well for them to send him a friendly letter? He takes a warm interest in the prosperity of this Mission, is well acquainted with us and our proceedings, and on all occasions has shown a readiness to serve us—but not to add any thing more to this already long letter, we shall conclude, subscribing ourselves, honored Fathers and Brethren, yours in the bonds of the Gospel,

HENRY BICKNELL,  
JOHN DAVIES,  
JAMES HAYWARD,  
WILLIAM HENRY.

HENRY NOTT,  
CHARLES WILSON,  
SAMUEL TESSIER,

*To the Directors of the Missionary Society, London.*

TRANSLATION OF A LETTER FROM KING POMARE, TO THE MISSIONARIES, REFERRED TO IN THE ABOVE.

*Maatea, 3d of July, 1815.*

My dear friends,

MAY you be saved by Jesus Christ, the only Savior by whom we can be saved. This is an account of our journey:—The ratiras (or chiefs) are inclined to hear and obey the word of God; the word of God is now growing in Moorea, (Eimeo,) Jehovah himself. He it is, that causeth the growth of his own word; for that reason it prospers; it grows exceedingly!

Many there are now, that lay hold on the word of God; there are thirty-four or thirty-six in Atimaha of this description. There are others of the common people that are left; they pay no attention to these things: but the ratiras, they all regard the word of God. As for Maatea, they all here—the ratiras and common people—all of them have embraced the word of God; ninety-six new ones are of this description.

Not many of Haumi have as yet regarded the word of God: but Hamuna has. Hamuna is a man of knowledge; he has been hitherto a priest of the Evil Spirit (*i. e.* an idol priest,) he has entirely cast away the customs of the Evil Spirit. I am highly pleased with these things; and particularly that the ratiras attend so well to the word of God. This was my business in this journey; it was to make known to them the word of God; and behold! they have listened unto it; they have regarded it. Had it been otherwise, I should have been much grieved.

We shall not go from this place yet a while; we were to go this day to Haumi; but the ratiras detained us, saying, stay a little, that you may know that we have in truth hearkened to the word of God. To this I said, agreed; we shall not go till another Sabbath-day is over; then we shall proceed. They answered, that is well. The idols of these ratiras are committed to the fire; they are entirely destroyed.

To-morrow is our meeting for prayer; the commencement of the new month. Should these ratrias ask me to write down their names, how ought I to act? Shall I write them? Write your mind to me without delay, and give me instructions how to do. May you be blessed of God.

POMARE, King.

#### PRAYER FOR PERSECUTORS.

MR. O. LEONARD, at Calcutta, has given an affecting anecdote on this subject.

"Our late brother Dweep-chund, accompanied by Kureem and another brother, once went into a neighboring village to preach. On their arrival, they found a Portuguese man sitting at his door in a chair:—going up to him, they entered into conversation with him, and offered to smoke out of his hooka. He turned round with astonishment, and asked what they meant; adding that they were Bengalees!—would they smoke with him? They declared that they were Christians; and that they despised no man, as all were the children of one Father. The Portuguese, pleased with their frankness, and with finding Christians among the natives, gave them his hooka, and ordered three chairs to be brought for them; which, however, they declined, and sat on the ground. By this time, several of the villagers had arrived on the spot, and began to listen to the conversation; when these Brethren sang a hymn in Bengalee—"Eternal salvation by the death of Christ;" which drew numbers round them. At the close of hymn and of prayer, Dweep-chund got up, and with the Testament in his hand, addressed them in a manner which astonished Kureem and the other Native Brother, and excited the wonder of the listening strangers. A Brahmin amongst the crowd, however, interrupted the speaker, and made use of some opprobrious language, and, being enraged at the reply, began beating Dweep-chund, who received his blows without resistance.—Kureem, however, who was less patient, was provoked to use threatening language; when Dweep-chund restrained him, by saying, "Brother, we are the disciples of Him who was led as a lamb to the slaughter; who, in the midst of his murderers, looked stedfastly towards heaven, praying that they might be forgiven, when one look of anger on them would have reduced them to ashes."—The Portuguese man, at this, was ready to take Dweep-chund into his arms; and all appeared to be much struck with this new thing in the land—men praying for their persecutors.

#### CHURCH MISSIONARY SOCIETY.

##### *Letter from the Rev. Robert Pinkerton.*

THE attention of the Society has been particularly directed to the state of the Mahomedan world. An interesting letter on this subject, from the Rev. John Paterson to the Secretary, was printed in the Appendix to the last Report. The following letter to the Secretary from the Rev. Robert Pinkerton, dated St. Petersburg, Jan. 19, (O. S.) 1816, will further illustrate the importance of the plans which the Society is pursuing with reference to the Mahomedans.

REV. SIR—

It will doubtless afford you, and the other Members of the Committee of the Church Missionary Society, very great pleasure to hear that the excellent translation of the New Testament into Persian, by the much-lamented Henry Martyn, is now published; and that the most encouraging prospect opens for its speedy circulation, by means of the Scotch missionaries in Orenburg and Astrachan, and the correspondents of the Russian Bible Society in Georgia.

Several thousand Persians visit Astrachan every year. Many of them have shewn an almost incredible desire to possess the New Testament in their own language. The missionaries there have distributed nearly 300 Tartar New Testaments within these few months; most of them among Persians. A learned Effendi, lately arrived from Persia, having received a copy of the Tartar Testament, offered to translate it into Persian, provided the missionaries would print it. He was quite overjoyed at the information, that what he so much desired was already accomplished, and that, in a few weeks, he should receive a printed copy of the Persian translation.

From Dr. Campbell, who arrived here a few days ago from Persia, I was overjoyed to hear that the labors of Mr. Martyn in Persia had made a great impression; that the Tract which he wrote in Arabic, on the Mahomedan and Christian Religions, had made much stir among the learned; that a certain Molwee had taken in hand to answer it, but that, after his answer appeared, it was condemned by his learned brethren as quite inconclusive; and that, since that time, some other learned Effendi had prepared another answer, with which, however, many seemed not quite satisfied. Dr. Campbell has been about seven years in Persia, is an excellent scholar in the language, and is about to return in a few weeks. He says, that the Persians are much more tolerant than the Turks; and, in general, are fond of religious argument; and that, as a proof of this, he had held



an argument lately on the subject of religion with one of their learned men who called himself a *suffa* (a free-thinker) in the presence of the king himself, who hearkened attentively to the dispute; and that the heir apparent, in conversing with him, sometimes quotes the words of the Gospel in confirmation of what he is saying:

From these interesting facts, surely your Society has much encouragement to proceed with its excellent plan of printing appropriate religious tracts for circulation among Mahomedans. These, accompanied by the Holy Scriptures, will penetrate where missionaries, as such, dare not yet go; and, by their means, many thousands may be called to consider impartially the merits of the Christian religion, and ultimately be added to the church of Christ.

Tracts, in three languages, are peculiarly requisite for Mahomedans—in Arabic, Persian, and Turkish. In all these languages, there are now abundant opportunities for their circulation; and it ought to be considered, that not only every Testament and Bible, but every cogent Gospel tract also, is a voice for the Savior; which, if once sent abroad, will in all probability, before it falls by, or is destroyed, speak the truth intelligibly, under the Divine blessing, to some reader or other; and, though it cannot return to inform us what impressions it has made on the heart of the reader; yet we may rest assured, that all the fruits produced from such seed shall be carefully gathered into the granary of heaven by the Husbandman of souls.

We are, perhaps, too anxious, sometimes, to see the fruits of our peculiar labors. This anxiety is very apt, at last, to cramp our exertions; and even to produce despondency, when our efforts seem not crowned with the desired success. We are more likely to succeed, when we labor in the field of the world with unremitting diligence, and sow the seed of life with a liberal hand, in the true catholic spirit of the Gospel; *Freely ye have received; freely give.—In the morning, sow thy seed; and, in the evening, withhold not thine hand; for thou knowest not whether shall prosper, either this or that; or whether they both shall be alike good.*

I have been astonished, now and then, at finding copies of the excellent tracts published by the Callenberg Institution in the hands of Mahomedans; sometimes with the decayed leaves carefully pasted together.

I am further convinced, from experience, that a Testament or a tract will be permitted to declare the truths of Christianity, when a single sentence from a missionary would not be heard upon the subject, without exciting feelings of indignation in the votary of the False Prophet. I have frequently observed thinking Mahomedans put to shame, when the sensual doctrines of the Koran were contrasted with the purity and spirituality of the Christian System. The more conciliatory, indeed, the language of your tracts, the greater effect they are likely to have on the mind of the Musselman readers.

Should you find any difficulty in procuring accurate translations of your tracts into Persian, only have the goodness to send me a copy of each MS. and I will employ our Persian Corrector to translate it for you. The translation may then be sent to you, and stereotyped.

We hope you will have the goodness to send us a number of copies of all that you publish for the Asiatics.

I was happy to observe, in the Missionary Register, that Jellorum Harrison was safely arrived at Sierra Leone, and that he was to be employed as a schoolmaster. May his labors be blessed among his poor perishing countrymen!

I remain, Rev. Sir, your humble and obedient servant,

(Signed) ROBERT PINKERTON.

#### ORDINATIONS AND INSTALLATION.

ORDAINED, Oct. 23, as pastor of the first church and society in Chatham, (Con.) the Rev. HERVEY TALCOTT. Sermon by the Rev. Dr. Chapin, of Rocky Hill, from 2 Cor. vi, 3.

At Holden, Oct. 30, the Rev. JOHN WALKER.

At Newbury, Oct. 31st. (as successor to the Rev. Dr. Popkin,) the Rev. LEONARD WITHERINGTON. Introductory prayer, by the Rev. Mr. Andrews, of Newburyport; sermon, by the Rev. Mr. Codman, of Dorchester, from Ephesians iv, 15. *“Speaking the truth in love;”* ordaining prayer, by the Rev. Dr. Parish, of Byfield; charge by the Rev. Mr. Miltimore, of Belville; right hand of fellowship, by the Rev. Mr. Kirby, of Newbury; concluding prayer, by the Rev. Mr. Gile, of Milton.

INSTALLED, at Greenfield, (N. Y.) on Wednesday, Sept. 4, the Rev. SILAS PARSONS. Introductory prayer by the Rev. Mr. Cushman of Fair Haven, (Ver.) sermon by the Rev. Mr. Yale, of Johnstown; charge to the minister by the Rev. Mr. Comstock, a missionary; charge to the people by the Rev. Mr. Armstrong, of Moreau; the right hand of fellowship by the Rev. Mr. McCabe, of Milton; concluding prayer by the Rev. Mr. Armstrong, of Lewis. The entire unanimity of the Church and Society is a happy token for good to this part of Zion.

## OBITUARY.

**DROWNED**, at Litchfield, (Conn.) **BENJAMIN PECK**, aged 17, while attempting to swim; and **ISAAC JACKSON**, aged 36, a man of color, who humanely plunged into the water to save the sinking youth.

At Charleston, (S. C.) **PETER WILLIAMS**, in consequence of hitting his head against an old log under water, while diving to bathe.

Died, at Bridgetown, (N. J.) a child of Mr. **PETER FOX**, aged 10 years. His brother, aged 14, was mowing, when he fell from a fence upon the scythe, and was cut nearly in two.

Near New-York, Miss **CARBEERY**, aged 14, daughter of Capt. C. She and two female domestics were bathing, and were taken off by the surf, and drowned.

Near Onondaga, (N. Y.) a young man named **WALDRON**, aged 16; murdered, while asleep, by his father.

At Dover, (N. H.) **BENJAMIN HANSON**, aged 50. He was found dead in his barn, suspended from the beam by a rope round his neck.

At New-York, **GERSHOM MANDES SEIXAS**, late Minister of the Hebrew Congregation in that city, in the 71st year of his age, and 50th of his ministry.

At Peru, (N. Y.) a son of Dea. *Thomas Wymān*, aged 13: While at work in a clay pit, a large body of clay fell in, and crushed him to death. His elder brother escaped with a slight wound.

At New York, Mr. **JOHN PENSCHINE**, an old and respectable inhabitant of that city. In a fit of insanity he fell into the East-River, and was drowned.

Also, **ROBERT BARNES**, aged 35, by suicide.

At Wheelock, (Ver.) Dr. **JAMES HUSE**; killed by falling from a load of hay, on the prong of a pitch-fork.

At Auburn, (N. Y.) Mr. **JOHN COLE**, of Sharon, (Conn.) aged 42. In the delirium of a fever, he jumped from a window, 17 feet high, which occasioned his death.

In Virginia, Capt. **MOSES FERTRESS**; inhumanly waylaid, murdered, and robbed, while in the act of feeding his hogs in the woods; it is supposed by one of his slaves.

At Baltimore; **DANIEL PUTSAR**, aged 10; killed by falling on the point of a sword, made of a shingle.

In London, Miss **ELEANOR SAUNDERS**, aged 62; who put a period to her life by hanging, in consequence of a report, that the spots in the sun indicated that the world would come to an end on the 18th of July.

At London, the Right Rev. Dr. **WATSON**, Bishop of Landaff, aged 80.

In Franklin County, (Penn.) Mrs. **ELIZABETH ELDER**, aged 102.

In Maryland, the Rev. **JESSE LEE**, aged 38, late chaplain to Congress.

At Kingston, (Jamaica,) Mr. **JOHN WILSON**; while bathing, he was seized, and devoured by a shark.

At Baltimore, the Hon. **NICHOLAS R. MOORE**, late one of the Representatives to Congress from Maryland.

At Paris, (Kentucky,) His Excellency **GEORGE MADISON**, Governor of that State.

Near New York, the Hon. **GOVERNEUR MORRIS**, aged 65; one of the distinguished orators and statesmen of the United States.

At Worthington, (Mass.) Oct. 31, Mrs. **AURELIA PARSONS**, wife of Mr. Azariah Parsons, jun. and daughter of the late Dr. Moses Brewster, aged 22 years.

At Seckonk, the Rev. **JOHN HILL**, Pastor of the Congregational Church in that town, aged 59.

## POETRY.

### THE MANIAC OF GADARA, AN IRREGULAR ODE.

#### I. "DEATH!" loud and fiercely cried

A voice unknown;  
 Death each tall cliff replied,  
 With plaintive moan;  
 While to sad *Gadara's* shore  
 O'er the silver-twinkling flood  
 Mov'd the bark, that **JESUS** bore,  
 And dumb with fear the Apostles stood,  
 Awful rung each yawning cave;  
 Shook the forest; sigh'd the blast;  
 Shuddering, stopp'd the conscious wave;  
 Gloom the sickening skies o'ercast:  
 But sweetest peace, compassion mild,  
 Image of Heaven, Messiah's aspect smil'd.



II. Sublime before him to the midst of heaven  
 A mountain rear'd its shaggy head;  
 Around its summit troubled clouds were driven,  
 And o'er its bosom broken forests spread.  
 The rough rock wildly hung;  
 The gaping cavern rung;  
 The pendent goat brows'd dreadfully on high;  
 O'er every russet glade,  
 And gleaming through each shade,  
 Dim, distant tombs, white-rising, met the eye.  
 A mournful murmur humm'd the groves around,  
 And headlong streamlets swell'd the solemn sound.  
 As slow the bark approach'd, the ambitious breeze  
 Play'd soft and fragrant o'er each smiling wave,  
 A new born green array'd the conscious trees,  
 And the fresh-glittering shore its gratulation gave.

III. Fiercely rose again the sound;  
 Nearer rung the dreadful lay;  
 "Burst, ye hollow tombs around;  
 "Scheol,\* give thy host to day.  
 "Rise, ye spectred bands, arise;  
 "Leave the lonely world of night;  
 "Daemons, haste from nether skies;  
 "Dare to view the heavenly light.  
 "I see the gates of sorrow rend;  
 "I hear the shrill and shrieking cry.  
 "Lo, the livid troops ascend!  
 "Mark the wild and staring eye!  
 "Approach, ye fiends, in sheeted fire;  
 "Advance, ye feeble shapes of air:  
 "Here I meet you; now draw nigher:  
 "I alone your legions dare.  
 "Cowards, ye faint: stay, banded wretches, stay:  
 "They fall, they fly, before the Son of day."

IV. From rock to rock, from steep to steep,  
 A sunburnt form sprang down the mountain's side,  
 On tiptoe for the last dread leap,  
 He rose, and frown'd across the prospect wide:  
 From his white-encircled eye  
 Shot the lightning's lurid stream;  
 O'er his furrow'd forehead high  
 Stood his locks, like pointed flame.  
 Soon as he mark'd the group below,  
 His visage gloom'd with deadlier ire;  
 And fiercely on the imagin'd foe  
 His eyeballs flash'd a sevenfold fire.  
 Rending the pointed fragment of a rock,  
 He rais'd the vengeance high in air;  
 "Caitiffs," he cried, "your force I mock;  
 "Advance; be men; your host I singly dare."

V. When lo! MESSIAH'S face,  
 With smile divine,  
 He eyed; and saw the grace  
 Of heavenly pity shine.

\*The world of departed spirits.

He gaz'd; he stopp'd;  
 The fragment dropp'd;  
 His dark tempestuous brow began to clear:  
 How fell his arm  
 Before the charm;  
 And his eye, softening, shed the unbidden tear.  
 With sad and interrupted step  
 Approaching slowly toward the deep,  
 With plaintive voice he cried,  
 "I know, I know thee, Son of God!  
 "Of *Jesse's* stem the sacred rod,  
 "And Man's immortal pride!  
 "Oh, why untimely art thou come  
 "To antedate my future doom?  
 "Oh why"—faltering he cried: the rest  
 Convulsive sighs and groans suppress'd.  
 Shuddering he stood with agonizing look,  
 And from his lips, at times, abortive accents broke.

VI. "Ye Daemons, foes of God,  
 Desert your long usurp'd abode;"  
 The Savior said.  
 A white celestial beam  
 With circling points began to stream  
 Around his head.  
 Convuls'd, the fainting Maniac fell,  
 And shriek'd to life his last farewell.  
 Rais'd by MESSIAH's hand, again he stood;  
 With softer light his eyeballs glow'd;  
 His cheeks the crimson flush'd anew,  
 And glistening dropp'd the grateful dew.  
 Array'd in man's attire, with aspect mild  
 He knew himself a man, and spoke, and smil'd.  
 Warm'd with MESSIAH's name, his rapturous tongue  
 The notes of peace and sweet salvation sung.  
 The Twelve beheld the scene, amaz'd,  
 And each on each in silence gaz'd;  
 Till, wonder lost in joy, they join'd the sound,  
 And hymns of transport fill'd the groves around.

#### TO CORRESPONDENTS.

QUARTUS, on Dan. xii, 5, is under consideration.

We acknowledge the receipt of two communications from the same person, on the subject of the period of 1260 years. Our principal objection to the scheme proposed by the writer is, that no event, which may be considered as particularly adverse to the papacy, certainly no event which can be considered as the *destruction* of the papacy, took place in 1813. We insert, in this place, the paragraph, which formed the writer's second communication.

"That the 1260 years have terminated, a single consideration evinces. The two witnesses were to prophesy a thousand two hundred and sixty days, clothed in sackcloth. Whatever is intended by the expression, *clothed in sackcloth*, the witnesses have ceased to prophesy in this manner. Instead of the witnesses prophesying in sackcloth, the world has seen three mighty princes, the arbiters of Europe, giving their united, and unequivocal testimony to the true religion.  
 H. S."

The communication of S. R. D. has lain a long time on our files. We approve of some parts; but others are unguarded. On the whole, we decline inserting the piece.

A paper from O. H., on the impropriety of permitting *dogs* to accompany their masters to places of public worship, is returned according to the writer's request. We hope the bare mention of this practice, (a practice extensively prevalent in our country,) will be sufficient to show its impropriety.

The *Maniac of Gadara* was unavoidably deferred last month.